

MILLER'S WORKS.

EXPOSITION OF THE
TWENTY-FOURTH OF MATTHEW;
THE
TRUE INHERITANCE OF THE SAINTS;
THE
CLEANSING OF THE SANCTUARY;
THE
TYPICAL SABBATH;
AND A
REVIEW OF DIMMICK.

BY WILLIAM MILLER.

EDITED BY
JOSHUA V. HIMES

VOLUME III.

BOSTON:
PUBLISHED BY JOSHUA V. HIMES,
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TO ALL THEM
WHO ARE LOOKING FOR THE BLESSED HOPE
AND GLORIOUS APPEARING OF THE
GREAT GOD, AND OUR SAVIOR
JESUS CHRIST AT HAND,

THESE WORKS
ARE RESPECTFULLY DEDICATED
BY THE EDITOR.

VOLUME III

BOSTON

PUBLISHED BY JOSHUA V. HIMES

14 Devonshire Street

1842

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A
FAMILIAR EXPOSITION

OF THE

TWENTY-FOURTH CHAPTER OF MATTHEW,

AND THE

FIFTH AND SIXTH CHAPTERS OF HOSEA.

TO WHICH ARE ADDED

AN ADDRESS TO THE GENERAL CONFERENCE
ON THE ADVENT, AND A SCENE OF
THE LAST DAY.

BY WILLIAM MILLER.

TO WHICH IS ADDED

AN EXTRACT FROM DR. COTTON MATHER'S LATIN
PREFACE, &c., ON THE SECOND COMING
OF CHRIST.

EDITED BY

JOSHUA V. HIMES.

S. D. A. THEOLOGICAL SEMINARY
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TO THE READER.

DEAR FRIEND,—No man of the present age, perhaps, has done more for the cause of Christianity, in raising a barrier against the desolating flood of infidelity which has well-nigh overwhelmed the church and the world, than WILLIAM MILLER. The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit, that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the resurrection of damnation: But, above all, how entirely was this

world abandoned to the devil, and the children of God to be removed away to some other sphere! The idea that God had promised, and would most certainly perform that promise, to give the earth to the meek, and that they shall inherit it forever, and reign on earth with Christ, was hardly credible with the great body of the church, until William Miller lifted up his voice and wielded his pen in defence of these thrilling and glorious truths. It is difficult to say which has done the most for the spread of evangelical truth and the confirmation of believers in the faith once delivered to the saints, his public labors or his writings. Certain it is, that both have been wonderfully blessed of God to the good of the church and the world.

Probably his public labors have come in direct contact with more minds, and produced a deeper and more thrilling sensation, for the time being, than his writings. But still that impression sooner wears off, and the confidence of the believer more easily shakes, than when produced by reading. Then there is opportunity to review, deliberate, and examine, again and again, if need be. It is a fact which should make a deep impression on the minds of those interested in this cause, and excite them to diligence in the work of circulating these writings, that it is only where men read, after having their minds called up to the subject, that they become confirmed and consistent believers in the doctrine. But there is but little doubt in the case of one who reads and studies the subject faithfully, but what he will be confirmed in its truth.

How many, through the influence of Mr. Miller's writings and labors, have been recovered from infidelity in all its various shades, eternity alone can tell, although much fruit is even now visible.

Whatever may be the result of his calculations on prophetic periods, the accomplishment of which is yet future, one thing is clear,—the stupefying opiate of a temporal millennium, the restoration of the Jews, &c., prior to Christ's personal coming,

will be dashed from the lips of thousands, and they will be aroused to look for the speedy coming of the Savior, until he does appear.

This little work will be read with deep interest by those who love the appearing of the Lord Jesus Christ. The enemy has long triumphed in the abandonment of the twenty-fourth chapter of Matthew to his service. If no more had been accomplished by Mr. Miller's writings than the rescuing of this portion of the word of truth, and restoring it from the grasp of infidelity to the support of the Christian cause, it would be one of the most important moral achievements of the age. The first lecture of his course has done more to effect this object, we believe, than any other production of the age. Let that point be yielded, and it is utterly impossible to establish the doctrine of the coming of Christ again from any passage of the word of God: for no text is more clear and express, and if that does not teach the doctrine, it must fall, and all other assurances of the coming of Christ in the clouds of heaven must fall with it. This point rescued, and the doctrine must stand. What wonder, then, that those who would wrest from the Christian this glorious hope, should be sensitive on such a point, and bring, as they have done, their whole artillery to bear upon the daring spirit who presumed to dispute the field with them upon this question, forever if possible to blast his influence.

But, although the contest has been fierce, the ground has thus far been maintained without yielding a point. Let it never be given up. The present lecture is a still stronger position, and has been written after the most mature deliberation, and in full view of all that has been said for years upon all sides of the question. We doubt not it will be read with candor by lovers of the Savior and their Bible, and receive that respect which its merits deserve; while, at the same time, we expect the enemies of the truth to be greatly discomposd and troubled at the stroke their cause will here feel.

The lecture on the *two days*, of Hosea, will also be read with interest, and we trust with profit, as affording another collateral evidence of the near coming of the Son of man.

Of the address to the Portland Conference we need not speak; it needs only to be read to be appreciated.

The *closing Scene* is a rare and choice production, and in a most striking manner presents the situation of the lost sinner at the coming of Christ. The Lord grant that none who may read these pages shall ever know by experience its import! Amen.

JOSHUA V. HIMES.

Boston, 14 Devonshire St.,
Oct. 16, 1841.

LECTURE I.

EXPOSITION

OF THE

TWENTY-FOURTH CHAPTER OF MATTHEW

Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

MATTHEW XXIV. 34, 35.

THIS text has, in my opinion, been more abused than any other text in the whole word of God. It has been misunderstood, and perverted to support doctrines diametrically opposite to many of the most important truths revealed in the holy Scriptures. On the one hand, it has been used to prevent many from believing in the future coming of Jesus Christ; and others have made it a pillar for the sentiment of universal salvation; throwing back upon the Jews all the

judgments denounced in the Bible against all ungodliness and sin, in a coming day of retribution, which, in my opinion, would contradict many plain passages of holy writ, such as Matt. xvi. 27: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." Rom. ii. 9: "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." I know that many will say, "Dost thou teach us, having never learned Hebrew or Greek?" I answer, If this is the only argument which you can bring against my reasons for believing that the fulfillment of our text is yet future, it shows a weakness and a Pharisaical vanity, which a common person might blush to own. I hope therefore to have none of that vain and silly sneering, while I endeavor to reason, out of the Scripture, and show,—

I. WHAT IS MEANT BY THE WORD "FULFILLED," IN THE TEXT.

II. SHOW WHAT "ALL THESE THINGS" ARE, SPOKEN OF IN THE TEXT.

III. WHAT IS THE MEANING OF CHRIST BY THE WORD "GENERATION."

IV. SHOW HOW "HEAVEN AND EARTH SHALL PASS AWAY."

I. WHAT IS MEANT BY THE WORD "FULFILLED," AS USED IN THE TEXT?

The word "fulfil" signifies to perform, accomplish, complete, or finish. This is the primary meaning of the word. And it is evident that our Savior had this meaning; for Mark uses the word "*done*," xiii. 30: "Verily, I say unto you, that this generation shall not pass till all these things be done;"—and Luke xxi. 32: "Verily, I say unto you, this generation shall not pass away till all be fulfilled." "All be fulfilled;" that is, all shall be accomplished, finished, or completed, which our text calls, "all these things." Now, let the reader keep in view, "*that this generation shall not pass*,"—Luke says, "*pass away*,"—until all these things be accomplished, or done. We will now examine our second proposition.

II. SHOW WHAT "ALL THESE THINGS" ARE, SPOKEN OF IN THE TEXT.

It must be the things Christ had previously mentioned in the same conversation; and we shall be under obligation in the beginning to examine and understand the conversation preceding the text. Matt. xxiv. 1, 2: "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the build- ings of the temple. And Jesus said unto them, See ye not all these things? verily, I say unto

you, there shall not be left here one stone upon another, that shall not be thrown down." This last verse contains a prophecy of Christ, which was fulfilled in less than forty years from the time it was given, i. e., the destruction of Jerusalem and the levelling of its walls. Matt. xxiv. 3: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Mark tells us that Peter, James, John, and Andrew "asked him privately,—Tell us, when shall these things be?" What things? That "there shall not be left here one stone upon another." Then Mark says, "and what shall be the sign when all these things shall be fulfilled?" Now it is evident that Mark alludes to something beyond the destruction of Jerusalem; for he inquires for a sign when all these things (destruction of Jerusalem) are completed. Who would ask for a sign of the thing, when the thing itself was fulfilled? But Matthew has shown plainly what Mark means: "And what shall be the sign of thy coming, and of the end of the world?"

I will now remark, that the Savior, in answering the questions which these disciples had propounded to him, gives them a short prophetic

history of the trials and afflictions of his people, (not of the Jews, as some suppose,) down to the end of the world, or the gospel period, from the fourth to the fourteenth verse. He gives this historical prophecy with a mixture of warning and admonition, to his children which then believed, or afterwards should believe through their word, after showing them what should take place in the world to the end. He then goes back, and begins at the time when Jerusalem would be destroyed, and tells his believing children what they must do when these things should begin to come to pass, and what they should pray for, and again brings them down to the end of time—beginning at the fifteenth verse, and ending with the twenty-eighth. He then goes back to the time when the persecutions under the Roman emperors should cease; and then gives them the signs of his second coming, and the end of the world, from the twenty-ninth to the thirty-first verse. He then illustrates these things by the parable of the fig-tree, verses thirty-two and thirty-three; then gives us the promise contained in verse thirty-four; and tells how "this generation" shall pass away, in verse thirty-five.

This, in my humble opinion, is the manner of the prophecy contained in this chapter. And who, I ask, that has examined the historical pro-

phacies in the Bible, especially Daniel and John, does not see that this is the manner that God hath revealed the things of futurity to us? We cannot deny it. I will now examine the matter of what Christ has revealed.

Verse 4: "And Jesus answered and said unto them, Take heed that no man deceive you." This is an admonition to all the children of God not to be deceived by false teachers. 5: "For many shall come in my name, saying, I am Christ; and shall deceive many." This text has been true in every age since the days of the apostles, and is not yet completed, or done. 6: "And ye shall hear of wars, and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Even at the present time this text is, in the most literal sense, fulfilling in a remarkable manner; "but the end is not yet." Luke says, "For these things must first come to pass, but the end is not by and by;" which proves that Christ is not talking of the destruction of Jerusalem, but of the end of the world, or at any rate the end of all wars and rumors of wars. It is a well known fact, that Jerusalem was destroyed in the first war of any note after this prophecy was given: and in this verse the disciples are expressly told not to be troubled, for the end is not yet. Some

considerable time must elapse before the end of these things—meaning wars and rumors of wars. And surely no one can dispute, but that we hear of wars and rumors of wars until the present time. 7: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." In this verse we are told plainly of things which the world has experienced ever since the prophecy was given, and has not yet ceased to experience. 8: "All these are the beginning of sorrows." These things would begin their sorrows, and would continue until the end of all their sorrows. 9: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." This, too, has been literally fulfilled, and will also continue to be till the end of the world. "For in the world ye shall have tribulation." And how true is this prophecy! "And ye shall be hated of all nations for my name's sake." Can this mean the Jews? Are they hated of all nations for the *name of Christ*? No; for they themselves hate the name of Christ and those who bear the appellation of Christian. Then this point is settled, once for all, that Christ is not talking of the Jewish age, nor of the tribulation of the Jews, but of the Christian church and all

nations. 10: "And then shall many be offended, and shall betray one another, and shall hate one another." Many of those who profess Christianity would betray and hate each other. This is not yet fulfilled, but fulfilling. See the same sects dividing, and members of the same churches hating each other. 11: "And many false prophets shall rise, and shall deceive many." False prophets are rising every day, and in every age of the church. Those are false prophets that cry peace and safety, and promise the church a long time of earthly prosperity before her Lord shall come; and by this means lull the virgins to sleep, when sudden destruction cometh, "and deceive many." See 1 Tim. iv. 1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron."

Verse 12: "And because iniquity shall abound, the love of many shall wax cold." It is acknowledged by the most able writers and divines of the present day, that this text has a most remarkable fulfilment in the present time. "*Iniquity abounds.*" Our public papers teem with accounts of incendiaries, murders, thefts, &c. "The love of many wax cold," in all things but the love

of honor and of the world. 13: "But he that shall endure unto the end, the same shall be saved." A promise that he who shall endure through all these tribulations, shall be saved. 14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." This text proves that when the gospel shall be preached among all nations, then will the end of the world come, or end of the gospel age, which to my mind is the same thing. But some will inquire, Has the gospel been preached in all the world? I answer, I know of no place or nation that has not received the word of life, either in the days of the apostles, or since. Rom. x. 18; Col. i. 23. Mosheim, in his Church History, tells us that in the fourth century Africa was enlightened by the gospel, as much as Asia had been in the first century; and we know that every part of Europe and America have in these last times been favored with the gospel light. The text does not tell us that the gospel shall be preached in all the world at one time, or that all men would believe it; but as a "witness among all nations." It has been, in a remarkable manner, carried to the most distant islands of the sea.

I am of the opinion, that the literal meaning of the Savior was, that the gospel—the moral

light—would go over the world from east to west during the gospel day; as the natural sun traverses the earth in twenty-four hours; or, as Watts says,—

“It touched and glanced on every land.”

To suppose, as some do, that the “*end*” spoken of in this text, means the end of the Jewish dispensation, is twisting Scripture, and wresting it in a most shameful manner, to accommodate our carnal views, which truth and common sense would not warrant. “And then shall the end come.” What end? The end of all these things which Christ had been speaking of, from the fourth verse. The end of false prophets, deceit, wars, rumors of wars, famines, pestilences, earthquakes, &c.; which is the same thing as end of the world, when the church of Christ shall enter to her glorified rest, and all these tribulations shall have an end. Here the Savior has carried them to the end of suffering; he will now tell them what they must do. He therefore goes back to the time when Jerusalem will be besieged by the Romans, and says, verse 15: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)” In this we have a proof of what Daniel means by

his “little horn,” which rose up out of one of the four winds of heaven, towards which the Grecian kingdom was divided; Dan. viii. 8—13. It evidently means the Romans and their armies making desolate Jerusalem. Compare Luke xxi. 20: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” This we are admonished to understand. 16: “Then let them which be in Judea flee into the mountains.” “*Them.*” Who? Children of God. We see, after noticing the time of the beginning of their sorrows, (verse 8,) he tells them to flee to the mountains; which Josephus tells us they did. Many virtuous men and women fled to the mountains of Pella, when the Roman army laid siege to Jerusalem. 17: “Let him which is on the housetop not come down to take anything out of his house.” The Christians were to be in such haste, that if on the housetop when they saw the Roman army, they were not to go down into their house to take any of their goods. 18—20: “Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day.” Under these circumstances, they would be liable to fatal disasters. If they

carried away their goods or clothing, they would be robbed by the Roman soldiers. Josephus tells us that some of the Jews swallowed their gold and jewels, in order to carry them out in safety, and the Romans, finding it out, slew them and ripped them open to obtain their riches. He also told them to pray "that their flight be not in the winter:" for if in the winter, destitute and naked as they must be in their flight, the consequences would be very disastrous—they would suffer with cold and hunger. "Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false-hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath day to keep it holy.

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." At that

time, when Jerusalem is destroyed, shall be such a time of trouble as Jerusalem never experienced before, no, nor shall Jerusalem ever again experience such a time of trouble. This must be the meaning; for no man can believe but that there were more lives lost in the flood, than were at the destruction of Jerusalem; and that in the end of the world will be a time of trouble,* of which Jerusalem was only a type.† But it is evident, when Jerusalem was destroyed by the Romans, more people were gathered into the city than ever was known before, or ever will be gathered again. Yet, in my opinion, this passage militates not against the troubles in the end of the world, no more than the destruction of Jerusalem destroys the proof of a flood in the days of Noah. The end of the world is typified by the flood, as well as by the destruction of the Jews as a nation, and Jerusalem as a city; and therefore the propriety of using this language with reference to the Jews.

Verse 22: "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." This verse has had its fulfilment in the siege of Jerusalem, which was shortened by a providen-

* Dan. xii. 1.

† Rom. ii. 9. 1 Cor. x. 11.

tial circumstance, related by Josephus in his account of the war, when Titus, the Roman prince, finally took and demolished the city. When Titus laid siege to the city, the Jews were so daring and desperate that they often sallied out and attacked the Romans, and slew many of them, and destroyed their battering-rams, which the Romans had, at a great expense, prepared to beat down the walls of Jerusalem. Titus, disliking this mode of warfare, and suffering great loss of the most valiant of his men; learning, too, that the Jews were suffering by reason of a sore famine in the city, and that the factions were destroying each other, concluded the best policy would be to suffer them to destroy each other, or perish by famine, than to suffer such a great loss of men and munitions of war; and therefore he withdrew his troops from the walls, and commanded his men to keep the Jews in, but to have no battle with them if they could avoid it. Shortly after this, a foraging party of the Jews came out of the city, between the camp of the Romans and the walls of the city, if possible to find some forage; and meeting with a small party of Romans, they began to skirmish with them in plain view of both armies. The Roman soldiers, seeing their fellows in danger, contrary to Titus's commands ran from their camp to assist

their comrades. The Jews, from their walls, seeing their brethren engaged in conflict, opened their gates, and came out to aid in the engagement with their common foe. Titus, seeing the action had become very general, and not being able to restrain the impetuosity of his own men, finally yielded to the necessity of the case, and, with a reserved part of his army, he entered the city by means of the open gates, and took the city, contrary to his own expectation, when many thousand of the Jews were taken prisoners, and sold as slaves into distant countries; and so many of the Jews were preserved alive, that otherwise would have perished in the famine or siege. *"For the elect's sake those days shall be shortened."* That is, for the sake of those who should afterwards believe among the Jews, the siege was shortened, and many lives saved, that otherwise must have perished. And so, in my opinion, will it be in the end of the world. "A short work will the Lord make on the earth."

Verse 23: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." That is, if any man shall say unto you that Christ's coming was at the destruction of Jerusalem, "believe it not." And he assigns the reason why he thus cautions them, in verse 24: "For there shall arise false Christs, and false prophets,

and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." And how literally has this text been fulfilled in our own days! False teachers have told us that Christ's second coming was at Jerusalem, and have quoted the signs and wonders which happened previous to, and at the destruction of that city; and by these arguments have deceived many. Yet we are expressly told by our dear Savior, "believe them not." 25: "Behold, I have told you before." Where had he told them before? In the 11th verse, when he went down with them the first time, he cautioned them against believing these false teachers. This verse shows that I am right in showing that Christ is repeating the prophecy. 26: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." This verse is a double caution against our believing these false teachers, and explains clearly that he means his coming; for, if you inquire of them where Jesus was seen, they will tell you in the desert, where his people were commanded to flee: "Go not forth." If they tell you he is in the secret chamber, "believe it not." Why not believe, when our good and great men tell us Christ did come at the destruction of that wicked city,

and there took "vengeance on them that knew not God?" Why not believe, when Luke tells us, chap. xxi. 22, "For these be the days of vengeance, that all things which are written may be fulfilled?" These were the days of vengeance spoken by the prophets against that city: but when Christ comes, he comes to take vengeance on all that know not God, both Jew and Gentile. 1 Thess. i. 7—10. And we have a clear reason why we should not believe them in verse 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Who ever saw Christ at the siege of Jerusalem? Yet his coming is to be as visible as the lightning, and every eye is to see him. Rev. i. 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Surely, if anything could make our teachers blush, who teach that Christ came at the destruction of Jerusalem, these passages of the word of God would do it. But, alas! they are the very characters Jude describes, verse 13: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Christ then closes this part of his instruction,

according to Matthew, by saying, verse 28: "For wheresoever the carcass is, there will the eagles be gathered together. He here repeats a proverb, as found in Job xxxix. 30. And Luke, xvii. 37, gives us the occasion of this proverb. Christ, as Luke tells us, had been telling them how he would divide the sheep from the goats; that is, he would take one and leave another. The disciples inquire, "Where, Lord?" that is, where will they be taken? Christ, by his answer, shows, that where their affections are, there they will be taken. If they should look for and love his appearing, they would be taken up to meet Christ in the air; while those who loved the world, and the things in the world, would be left on the earth, to perish in the conflagration of the world.

Verse 29: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now it will be perceived that Christ has gone back again to the time of the tribulation spoken of in verse 21, and now says, "*Immediately after the tribulation of those days;*" that is, after they flee from Jerusalem, and after the great persecutions which followed the church in the days of the Roman emperors, spoken of in

9th and 10th verses. Then "*shall the sun be darkened;*" that is, the moral sun—the gospel—which is the means of light to the church, should become obscured; the same as the two witnesses being clothed in sackcloth. This would follow the tribulation of the church. Every one acquainted with the history of the church, will recollect that the saints passed through a series of persecutions, from the destruction of Jerusalem until A. D. 312, when Constantine put a stop to persecution, and began to bring in those abominable heresies, which finally ended in the rise of Antichrist, the clothing of the witnesses in sackcloth, and the driving out of the church into the wilderness. "*And the moon shall not give her light;*" that is, the church should not spread her light. She would flee into the wilderness, where she would be fed twelve hundred and sixty years; the same length of time the two witnesses were clothed in sackcloth, or the sun was darkened. These times began A. D. 538, and ended in the year 1798. "*And the stars shall fall from heaven.*" This has reference to the ministers of the gospel (lesser lights in the moral heavens) falling from the purity of the gospel into antichristian abominations. "*And the powers of the heavens shall be shaken.*" The powers of the moral heavens are the principles or doctrine of morality;

and in the great controversy between the Orthodox and Arians, in the 5th and 6th centuries, the true doctrine of the Bible, and the principles of our holy religion, were lost sight of. War was inculcated against each other, instead of peace and good will; hatred took place of love; the shedding of blood in the room of acts of kindness; persecution, rather than forbearance; and will-worship was the spirit of zeal, more than devotion of heart to God; worshipping of idols, of departed saints, and other mummeries were instituted for religious exercises, instead of obeying the commands of God, and following the ordinances once delivered to the saints; division into different sects, and each of them pretending to reform the abuses of the others, and then, in their turn, persecuting their fellows who were for still further improvements, or reform in the abuse of power.

Thus have the moral heavens been shaken for a number of ages, and thus will they shake until these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat. Then those things which cannot be shaken may remain, and we receive a kingdom which cannot be moved. Heb. xii. 25-28.

Verse 30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see

the Son of man coming in the clouds of heaven with power and great glory." After the sun is darkened, and the moon has been obscured, and the stars have fallen, and the twelve hundred and sixty years have been fulfilled, "*then shall appear the sign of the Son of man in heaven;*" not the appearance of the Son of man in heaven, but the sign of it; and I am bold to affirm, that no man can bring a sign of Christ's second coming, which is given in the word of God, that has not been fulfilled, or is not being fulfilled literally, since 1798, when the twelve hundred and sixty years ended. "*And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.*" First, we have a time of trouble, such as is spoken of in Daniel xii. 1; Rev. xi. 18, xvi. 18, 19, which was typified by the destruction of Jerusalem. In this verse it says, "*all the tribes of the earth,*" meaning all nations, shall mourn. Therefore, it cannot apply to Jerusalem, for it was not fulfilled there; neither can it apply to the Jew only; for *all* means more than a part, and other nations are called tribes besides Jews. See Isaiah xix. 13. The next event prophesied of in this verse is the coming of the Son of man in the clouds. This prophecy was not fulfilled at Jerusalem. I challenge the world to prove

that Christ's person was ever seen at the destruction of that city; yet he was to be seen when he should come in the clouds. See Matt. xxvi. 64: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Rev. i. 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." He is to come in great glory. This was not fulfilled neither; for when he comes in his glory, then were the Christian church to appear with him in glory. Col. iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then, too, the Christian church is to have completed its suffering, and be made glad with exceeding joy. 1 Thess. ii. 19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Peter iv. 13: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Also, he is to come with all his saints. 1 Thess. iii. 13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus

Christ with all his saints." Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." And they are to be presented without fault, before the presence of his glory. Col. i. 22: "In the body of his flesh through death, to present you holy and unblameable, and unreprouvable, in his sight." Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." Caught up to meet the Lord in the air. 1 Thess. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Then, too, he comes to take vengeance on those who obey not the gospel. 2 Thess. i. 8—12. All these texts show conclusively that these things were not fulfilled at the destruction of Jerusalem.

Verse 31: "*And he shall send his angels with a great sound of a trumpet,*" (this agrees with 1 Thess. iv. 16,) "*and they shall gather together his elect from the four winds, from one end of*

heaven to the other." No one has ever been able to show how, or where, Christ ever did gather his elect at the destruction of Jerusalem; and this of course remains to be fulfilled in a future day. 32, 33: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "These things" are the things that are meant in our text, and the parable of the fig-tree is here given us to illustrate the idea, that we may know when the coming of Christ is near, even at the door. Some suppose we cannot know when Christ will come, because Christ has said, verse 36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But in the verse under consideration he plainly and distinctly tells us, "So likewise ye, when ye shall see all these things" taking place and fulfilling before you, then "know that he is near, even at the door." And Paul, in corroboration of Christ's words, says, 1 Thess. v. 4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Therefore, although we may not know the day and hour, yet the time near may be understood, and will be by the brethren, and all that will look for and love his appearing.

Then comes in our text: "Verily, I say unto you, this generation shall not pass until all these things be fulfilled." All what things? I have shown, that all wars and rumors of wars must cease; nation must cease to rise against nation, and kingdom against kingdom; famines, pestilences, and earthquakes must be ended; false prophets must no more deceive; the love of Christians will no more grow cold, nor iniquity any more abound; the gospel kingdom will be finished, and the powers of heaven be shaken; the Son of man will have come in the clouds, his angels sent forth to the four winds of heaven, to gather his elect, before "this generation shall pass." And will this generation then pass? I answer, yes; for heaven and earth shall pass away. But you may inquire, what is meant by "generation," in the text? I will now,—

III. SHOW WHAT CHRIST MEANT BY THE WORD "GENERATION," IN THE TEXT.

The strict and literal meaning of the word generation is, children of one common parent, and is applied to many things, such as classes of like nature, or sprouts from the same root; cattle from the same stock; the human race from the same common parent; all men living at a certain age, being the children of that age; children of one family, because they were all from one

parent; children of God, because they are begotten of God, having one Father, which is God, and one mother, which is the new Jerusalem, the mother of us all, both Jew and Gentile. Also, the Jews are called a generation, because they are the children of Abraham. The wicked are called a generation, because they are the children of the devil, and of the earth, earthy.

I believe these are the several ways in which the word is used in the Bible, or among us at the present day. The question now is, In what sense did Christ use the word in the text? I answer, he could not have used it in the sense of children of that age. Why not? say you. Because the things he had spoken of were not fulfilled or done in that age; for the major part of those things are yet fulfilling, and some have not taken place yet. Again; another reason is, he was not talking about the age he then lived in, any more than any other ages down to the end of the gospel kingdom. And another reason is, he was not talking to, nor in the presence of, the multitude, but only a few of his disciples. Yet he says, "*this generation*;" meaning a generation then present. I think, then, it would be ungenerous to construe the words of our Savior in that way that the whole conversation could not be strictly literal and true, when there can be no

manner of use in it: for all must agree that the Bible uses the word in other senses, and Christ says in our text, "but my words shall not pass away."

Secondly. He could not mean the children of one parent, or man and woman. Why not? You all answer at once, it cannot be. But why? Because he was not talking about any one family of children, nor to them. Do you believe this is the reason why no commentator ever applied the word in this way, as it is used in Matt. i. 1? Certainly we do, and it is perfectly consistent. Very well then; my argument on the generation of that age is certainly as good as yours. But some tell us he meant the Jews, as in Luke xvii. 25: "But first must he suffer many things, and be rejected of this generation." This would be, in my opinion, a more consistent rendering than either the other ways which I have mentioned; and it is possible, and even probable, that there will be some Jews alive on the earth when Christ shall come; but I think it might be a hard task for any of them to prove clearly their pedigree, except by their profession. And I am of opinion that there is one insurmountable difficulty, as in the other cases: the Jews were not present, and, of course, Christ could not be talking to them. Yet he says, "*this generation*." Some few un-

derstand Christ to mean, by "*generation*," the *race* of Adam: the human family will not pass off the earth until Christ comes in the clouds of heaven, and then the saints will pass off to meet him, and the wicked will be destroyed from the earth by the brightness of his coming. 2 Thess. i. 9, 10. This is still more plausible than either of the others; but I have one difficulty with this construction, and that is, I am not satisfied that it is so used in any other place in the Bible, and Christ seems to use it in a familiar manner, as it is used in other places. It is used in many places to mean the wicked class, as in Matt. xii. 45, and iii. 7. But this cannot, in my opinion, be the meaning of the Savior in this place, for the same reasons as I have before advanced. The wicked generation was not there, Christ was not addressing them, and there could not have been any propriety in saying "*this generation*." If he had been talking about them, they not being present, he would have said, *that generation*. In every place where Christ has used the words "*this generation*," some of the class whom he meant by this designation were present. Therefore, I am led to believe he had particular reference to his children, the generation of the righteous, as used by David, Psalm xiv. 5; xxii. 30. "A seed shall serve him; it shall be accounted

to the Lord for a generation;" xxiv. 6; lxxiii. 15; 1 Pet. ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." For there were none present but four of his disciples, and there can be no doubt but that these were all righteous, and all of them children of God. He had been telling them of the trials and afflictions his children should experience down to his second coming. He had informed them what his children should do in all these times of perplexity and trouble. For he could not mean, in all the instruction he gave them concerning Jerusalem, those four disciples only; for they were all dead but John, and there is no account that John was at Jerusalem at the time, but it is rather believed he was not there.

Again; he was telling them what his children should see, and, among other things, what they might know when these things should come to pass: they would know he was near, even at the door; they would see the Son of man come in the clouds of heaven, send his angels, and gather his elect. No one pretends that any one of these disciples but John ever lived to see the destruction of Jerusalem. And yet Christ says, "When ye see these things come to pass, then know," &c.

Who can believe that John saw all these things, these glorious things, and, although he lived nearly or quite thirty years after all was accomplished, yet never mentioned it, as we can learn, neither in his epistles, nor in any revelation, nor to any of his disciples? Who can believe that John lived in the time of Christ's first coming—in the time of his humiliation—saw and recorded every fact worthy of notice—afterwards lived to see him come the second time in power and great glory, gather his elect from the four winds of heaven, and reward every man as his work shall be—and then live thirty years afterwards, and not give us one solitary scrap of account of all this? None can believe it a moment, especially when we consider that John in his epistle, which was written many years after Jerusalem was destroyed, mentions the coming of Christ as yet future; 1 John ii. 28: "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming;" also, iii. 2: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is;" and many places in Revelation, i. 7, iii. 11, xvi. 15, xxii. 7, 20. These are positive proofs that John did not live to see these things, only in vision; and that Christ did, in his instructions given in the chap-

ter under consideration, have reference to the generation of believers, or the children of his grace. Therefore the language of the text is like this: "Verily, I say unto you, *these my children* shall not pass till all these things be fulfilled." And will his children then pass? Yes; pass into the heavens, to meet the Lord in the air. For when he comes, the dead in Christ shall rise first, and those who are alive at his coming, who are his in the kingdom of grace, will be changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. For "*heaven and earth shall pass away.*" This brings me,—

IV. TO SHOW WHAT IS THE MEANING OF "HEAVEN AND EARTH PASSING AWAY."

We can only reason on this point from the analogy of the things revealed in the Scriptures. Peter, in showing the consummation of the present heavens and earth, has taught us how to reason in this case. 2 Pet. iii. 5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Who are ignorant? The scoffers. Why are they ignorant? Because they are willingly so. What are they ignorant of? That by the word of God, the old heavens and earth standing in the

water and out of the water, "whereby the world that then was, being overflowed with water, perished;" that the antediluvian heavens and earth passed away by water. Verse 7: "*But the heavens and the earth which are now,*"—showing that there had been heavens and an earth before,—"*by the same word are kept in store,*"—by the same power, and in a similar manner, kept,—"*reserved unto fire against the day of judgment and perdition of ungodly men.*" So that Peter shows us plainly how the first heavens and earth passed away by water, and then tells us that the present heavens and earth are reserved unto fire, to be destroyed in a similar way, but by another agent. Peter further tells us, in the 10th verse, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." We learn by this passage when it will be: when Christ comes as a thief in the night. We learn also the manner: the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. This must be the same passing away, as is meant in our text, of the heavens and earth; for Peter says the same heavens and earth which were after the flood, and which were

in his day, are kept in store, reserved unto fire against the day of judgment. As this day has not yet come—for "the earth also and the works that are therein shall be burned up"—surely this has not yet been accomplished.

Again; following this burning day is to be a new heavens and a new earth, wherein dwelleth righteousness. This is not true of the present earth; for no person can believe for a moment that there is any more righteousness in the world now than there was in the days of Peter. How is it possible that false teachers can deceive people who have a Bible, and can read? If we will be ignorant, notwithstanding the plainness and simplicity of God's word, then, if we perish, our blood will be upon our own heads.

The passing away of the heavens and earth, then, is to be by fire, as it was by water. As it was in the days of Noah, so shall it be in the days of the Son of man. They were eating and drinking, marrying and given in marriage, until Noah entered into the ark. Methinks I can almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-

headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens, and strangers with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion.

Guest. What great building is that in yonder field, on that eminence?

Host. That is called "Noah's ark."

Guest. But what use is he going to put it to? It seems to be built for sailing. Surely the old man does not expect to sail on dry land.

Host. Yes; you are right. The old man says the world is coming to an end,* and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, as he says.

Guest. But how does he know this?

Host. He says God told him.

Guest. What kind of man is he? He must be a great fanatic, I am thinking.

* Gen. vi. 13.

Host. Why, yes; we think he is crazy a little; but you cannot discover it in anything else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost I have gained.

Guest. A farmer, say you?—a farmer! Why did not God tell some of our "mighty men, which are men of renown?"* A farmer, too! There is no truth in it. But do any believe him?

Host. Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled no longer ago than yesterday: for the old man has been telling some that he had prepared rooms for the beasts of the field, and for the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord.† This you may be sure startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.

Guest. It is rather strange—yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all these improvements at the present day.

* Gen. vi. 4.

† Gen. vii. 8, 9.

Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy—not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.

Host. Look, look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that in seven days* God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then.

Guest. But do your priests let him preach in their congregations and societies?

Host. Oh no! by no means—that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old

* Genesis vii. 4—10.

Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat. (*They go in.*)

Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous not pass off until they behold these things acted over again? So says our blessed Savior: *and so I believe.*

Then shall "heaven and earth pass away." The righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and "the word of God will not pass away."

Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revellings, and your banquetings. And you, my dear reader, prepare! for lo,—

"He comes, he comes, the Judge severe;
The seventh trumpet speaks him near."

AMEN AND AMEN!

Now was the subject of the world. And it would have done you good to have heard their sharp cuts and quips; it is almost a town of laughter among the guests: See, yonder comes some of them now. Let us go in, and enjoy another feast. (They go on.)

Alas, said I, what scenes acted before the host, and will it be so in the end of the world? And will the generation of the righteous not pass on, and they behold these things acted over again? So says our blessed Saviour: and so I follow.

Then shall "heaven and earth pass away." The righteous will go on to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and "the word of God will not pass away."

Prepare ye servants of the Most High, to set up your new year. Ye receive the warning; cease your feasting, your new-year's feasts, your bonfires, your revelings, and your carousings. And you, my dear readers, heedful of this! let it be your motto, "The word of God will not pass away."

LECTURE II.

ON THE TWO DAYS IN HOSEA,

AS ILLUSTRATED IN THE CHRONOLOGY OF THE ROMAN GOVERNMENT.

THE THIRD DAY, THE CHURCH GLORIFIED.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—HOSEA VI. 1-3.

THE text to which I have directed your attention, in the above paragraph, is one of the richest and most interesting prophecies that was ever delivered to mortals by any prophet since the world began. Every word speaks, and is full of meaning; every sentence is a volume of instruction. No wisdom of man could communi-

cate as much in as few words. It is a pearl of great price, lying deep in the waters of prophecy; it is a diamond, which will cut the film which covers the visual organ of the readers of God's word; it is a gem in the mountain of God's house, shining in the darkness, and the darkness comprehendeth it not. It puzzled the Pharisee, confounded the Scribe, and perplexed the Sadducee. It has, and will continue to have, the same influence on similar characters until the end of time. The great men of the earth will not stoop to its light, because it lies too low. The small men of the earth will not pick it up, for fear of ridicule from those above them. And now, dear reader, I am afraid you will go and do likewise—either treat it with contempt or ridicule. But you will find, if you will examine, that in it is contained,—

I. OUR DUTY TO GOD.

"Come, let us return unto the Lord;" and, "If we follow on to know the Lord." Here is the whole duty of man, as clearly described as any crystal could make it. Repent, believe, and obey are clearly inculcated. What better words could an orator make use of to excite the minds of men to noble deeds of daring, than are here used by the prophet? "Come"—he invites—"let us"—he will go with them—"return." Ah! what a

word—*return*! Traveller, have you ever wandered far from home, in a cold, unfeeling world, among strangers, among robbers, enemies, thieves, and hard-hearted worldlings? Have you been sick and weak, wounded and torn, spoiled and robbed, smitten and cheated, hated and reviled, and this too for days, months, or years? Have you at last "*returned*" to your family, your friends, your native land? Do you remember those familiar objects, as you returned—the way, the mountain, the hill, the valley, and the plain—the grove, the turn, the house, and the brook? Do you remember the tree, the rock, the barberry and bush, the gate and the post, the door-way and latch? O, yes, say you; I remember, too, my beating and palpitating heart, and the falling tear, which I stopped to wipe away from my blanched cheek, while my hand was on the latch. I remember how I listened to hear the loved ones breathe, although it was then in the dark watches of the night.

Thus tells the wanderer the tale of his "*return*," and in like manner could all the wandering sons of Zion speak of their "*return*." You, then, who have experienced these things, can realize the value of the word, "*return*." And from my soul I pity the wanderer that never has returned "*unto the Lord*;" to him that loved us,

to him who died for us—more, vastly more than mortal friends could ever do—he died. And so, say you, can fathers die for children, and mothers for their sons; children can give their lives, though rare the gift, to save the life of parents; husbands, and wives, and friends have fallen, to save each other from death. All this is true. But here is love greater than these: “for while we were enemies Christ died for us.” Yea, more: he left his Father’s presence, his glory, and that heaven where angels dwell; where he, the brightest star in all the upper world, stood highest; where seraphim and cherubim in glory cast down their crowns, and worshipped at his feet. “He became poor, that we through his poverty might be made rich.” Again; he bore our shame, and by his stripes we are healed. He was buffeted for our offences, and despised by mortals, for whom he suffered in the flesh. He rose from death for our justification, and ascended on high, to intercede for sinners, and has sent down his Spirit to bring us wanderers home.

“*For he hath torn.*” True, he suffers our sins to tear us, and those earthly powers in whom we trust, to break our proud hearts, and therefore tears away our vain supports. He tears our affections from earthly things, that he may place them on a more enduring substance. He tears

our hearts from idol gods, that he may place them on God supreme. He tears our soul from the body, that we may no longer live in the flesh to sin, but depart in the spirit and be with Christ.

“*And he will heal us.*” Yes, he will heal us from all our backslidings, and love us freely for his own name’s sake. He will heal us from sin, by showing us its deadly nature. He will heal us from worldly affections, by placing our affections in heaven. He will heal our hearts of idolatry, by the taking possession of them himself. He will heal us from death, by the resurrection from the grave.

“*He hath smitten.*” God has so ordered in his providence, that his children cannot have intercourse and associations with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten—meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the

church, the dealings of God with her, and her final redemption; the first and second coming of her Lord, her final deliverance from death and all enemies, and her glorified reign. It teaches us the manner of Christ's coming, and the time when all these things will be fulfilled. We are therefore now showing the sufferings of the church, and God's special care and providential dealings with her.

"*And he will bind us up:*" which is a promise of God, that, although the church should be torn and smitten, yet he would heal them, and bind them up. In due time he would gather them into one fold, he would bind up all their wounds, and heal them of all their maladies. He would visit their transgressions with a rod, and their iniquities with stripes; but his loving-kindness he would not take from them. These promises are brought to view in this part of our text.

II. WE HAVE A PROMISE, AND THE TIME SPECIFIED WHEN IT WILL BE FULFILLED.

"*After two days will he revive us.*" In this sentence we have the time specified when the work will be finished, and these promises verified; when he will revive his children, or all who have returned unto the Lord. *Revive*, signifies to bring to life, to quicken. In this place it must mean, to raise to life. It cannot mean to quicken, in a

spiritual sense; for it would be in plain contradiction to other Scriptures. "After two days." As though they must wait two days before they could be quickened by his Spirit of grace; while he says in his word, "to-day, if you will hear his voice," &c. This must mean, therefore, their resurrection from the dead. "*In the third day he will raise us up, and we shall live in his sight.*" This is still stronger proof that the prophet has reference to the resurrection of the saints: "they shall live in his sight;" that is, they shall live with him. John says, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." See, also, Rev. xx. 4, 6: "And they lived and reigned with Christ a thousand years." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." See John xiv. 3: "I will come again, and receive you to myself, that where I am there ye may be also." These passages illustrate the prophet's meaning. As it respects the time, "*days*," spoken of in our text, we will attend to that in our last division on the subject.

"*Then shall we know, if we follow on to know the Lord.*" When shall we know? In the third day, when we are revived and raised up, if we follow on to know the Lord. How shall we follow on? Be obedient to his commands. What

does "*to know the Lord*" mean in this passage? It means, to believe in him, to have faith in his word, to understand his will, and be acquainted with his Spirit by a practical life of love and holiness. What shall we *know*, if we follow on? We shall know "*that his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*" The knowledge we shall obtain is the first and second coming of Christ to the earth, and our living in his sight. The time specified to accomplish these things is three days. The prophet, to illustrate this subject, brings two comparisons, to show us the manner and object of Christ's coming to the earth. And, first, he compares it to the morning. Why like the morning? Because the morning brings light, drives away the darkness, chases away the clouds and fogs, dispels the obnoxious vapors, dries up the damp dews of the night, awakes the songster to his matin lays, cheers up all nature with its glory, drives robbers and thieves to their cells and wild beasts to their dens, and vivifies and warms, animates and enlivens the animal and vegetable kingdoms of the earth. Just so will the first and second coming of Christ improve the moral world. He is called "the day-spring from on high;" "the bright and morning star;" "the

light of the world;" "the life of men;" "the glory of the whole earth;" "the sun of righteousness."

But you will inquire how the morning can illustrate the two comings of Christ. I answer, there are two parts to the morning—daybreak and sunrise. There are also two luminaries, the daystar indicates the morning at hand, but it is completed only by the rising sun. When Christ first came to the earth, he came as a daystar; he shed some rays of light, but they were feeble in comparison with the full-risen sun. The light shone in darkness, but the darkness comprehended it not. And had he not performed miracles which no man could perform, none would have supposed him to have been the Son of God, with all power. He came as a man—as a star out of Jacob; he suffered as a man; he sorrowed like one of us. But when he comes the second time, he will come in all the glory of God, with light ineffable, without becoming an offering for sin again, but a Judge over the whole earth, a King, to sit upon the throne of his father David forever. He comes, like the sun, to drive all moral darkness from the earth; to chase the clouds of war and crime from the world, and dissipate the fogs of error and delusion from his church; dispel the obnoxious spirits of pride, self-

love, sectarian names, cold hearts, hatred, envy and malice, and the whole catalogue of the evil passions of the natural heart, from the moral heavens and earth; to dry up and wipe away all tears from off all faces; put a new song into the mouths of all his saints; cheer the new heavens and new earth by his presence; glorify his people with his own glory; destroy death and him that has the power of death, which is the devil; drive the wicked from the earth, and the devil to his den; shut him up in the place prepared for him, and destroy all the kings (called beasts) from the earth; revive his saints from the dust, and raise his children to immortality and life; set up a kingdom which shall rule under the whole heavens, and reign over all forever and ever. How beautiful is the comparison! How rich and grand is the figure, "*His going forth is prepared as the morning!*"

Again; another comparison: "*And he shall come unto us as the rain, as the latter and former rain unto the earth.*" In this passage is a noble figure, and a clear illustration of the coming of Christ, in the manner and object. "*As the rain.*" As what rain? As the two periodical rains, Spring and Fall. Why does Hosea call it "latter and former rain?" Because what we call the spring rain, or former rain, was in the days

of Hosea called the latter. This rain was in our month of February, and they began their years on or about the 22d day of March; so that their seed-time, or spring, as we should call it, was in the latter time of their year; and the harvest, or fall rain as we should call it, was in the former part of their years. This accounts for the manner of Hosea's saying "latter and former rain." James has in his epistle, v. 7, 8, used the same figure for the same purpose that it is used by the prophet Hosea: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the *early* and *latter* rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James says, "*early and latter.*" Why? Because James lived under the Roman government, who had changed the time of the beginning of the year from March to January; and therefore he uses it as we do.

But the first coming is as the spring rain. Why? Because this is the time the farmer scatters his seed into the earth. Just so Christ, when he first came, came to sow the gospel in the earth, that, at his second coming, he might reap a harvest of precious fruit, and gather his fruit into his garner. See Matt. xiii. 37—43.

How completely is this figure carried out by Christ's parable of the wheat and tares! So, then, his first coming is illustrated by the early rain, when the husbandman sows his seed in the earth; when the rain causes the seed to vegetate, the blade to grow and put forth its leaves, then the stalk, the ear, and the full ear, then the latter rain and the harvest. So is the second coming of our blessed Savior. Come, Lord Jesus, come quickly.

It would now be well, perhaps, to examine one other text in the New Testament, which agrees with, and will corroborate this passage in Hosea. Luke xiii. 32, 33: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." The history of the facts which gave rise to this conversation of our Lord, was as follows:

Some of the Pharisees came unto him, and told him to "get out hence," for Herod would seek to kill him. "And he said unto them, Go ye and tell that fox." We know that Herod was made ruler of the Jews by the Romans; and Christ, in calling him a fox, had something more

in view, in my opinion, than to nickname Herod, although possibly it might have been very appropriate. Yet I believe that Christ had a greater object in view. He spake of him as a representative of the Roman government. The angel Gabriel, in his instruction to Daniel, (xi. 23,) has said, "*he should work deceitfully*;" meaning the Roman power over the Jews; and the name "*fox*" is but another appellation for craft or deceit. Therefore, he said, "Go ye, and tell that fox," deceitful and crafty as he is, "*Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.*" As much as if he had said,—I well know the Roman power will oppose my gospel, will tear and persecute my people, two days, or to-day and to-morrow; yet I shall do cures, bind up the wounds which they make, and cast out devils which they may employ during these two days, (evidently meaning the same days as Hosea in our text,) and the third day I shall be perfected; that is, my body, the church, shall be made perfect. Hosea says, "the third day we shall live in his sight;" which is the same thing as being perfect. "When he shall appear, we shall be like him, (perfect,) for we shall see him as he is;" live in his sight.

That, in the 32d verse, Christ does not mean literal days, is evident from the fact that in the

33d verse he does mean literal days; for if in both verses the days mean the same time, then it is a paradox I am not able to reconcile; for it is certain in the 33d verse he says, "Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Therefore, the three days could not possibly be fulfilled, by Christ's own showing; for he must walk the three days, and yet be perfected on the third day. He could not be perfected in his sufferings; for he did not suffer until more than a week after this declaration. It could not be the perfection of his church; for she could not be made perfect until after Christ's death and sufferings, and in truth she is not made perfect yet, neither by death, nor through sufferings, nor by glorification. Neither could either of the passages mean the three days between Christ's death and his resurrection; for he is represented as healing, binding up, casting out devils, doing cures, and walking; which was not a fact, as all must acknowledge, while Christ lay in the tomb. And yet it has a meaning; for "not one jot or tittle of his word can fail."

What, then, can be the meaning of Christ? I answer, it is a figure; for every passage in the whole word of God must be understood either in a literal or figurative sense. Some have supposed

that the Scriptures are mostly to be understood in a spiritual sense. But what do they mean by spiritual sense? I have never seen any that could describe what they mean by spiritual sense, except they mean life, power, influence, or figures. For instance; Jonah being three days and three nights in the whale's belly, is to be understood spiritually. What do we mean by spiritual, in this sense? If we mean that Jonah was Christ, the whale was the earth, and the belly of the whale was the bowels of the earth; then we are wrong. But if we mean Jonah was a figure, or a typical representation of Christ, the whale representing the earth, and the belly of the whale representing the bowels of the earth; then we are right. Just so with "days" in our text. Days may be used as figures of different portions of time. Sometimes a day means twenty-four hours; sometimes we mean only twelve hours; and at others indefinite time. The word of God uses a *day* as a figure of a year, and sometimes as a figure of a thousand years.

I shall now try to show the meaning of the days in the texts of Hosea and Luke. They cannot mean natural days, we must all agree; for the church has been torn and smitten more than forty-eight hours. The first and second coming of Christ must be included within these

days, and the resurrection and living with Christ on the third day. Also the work of salvation, casting out devils, and doing cures, must be finished, and the church and kingdom of Christ perfected. These days cannot mean indefinite time; for the words "*two*" and "*third*," "*to-day*" and "*to-morrow*," are too clearly defined to admit of such a construction. They will not admit of years, for the same reasons that we have brought against the natural day—not being fulfilled. I know of but one construction more that can, in the Bible, be applied to a day; and that you will find in 2 Pet. iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;" which cannot, with any propriety, mean anything more or less than—what we count a thousand years God calls a day. Therefore, the days spoken of in our texts must mean so many thousand years. Then, permit me to paraphrase our texts, as I understand them.

Hosea vi. 1—3. Come, let us repent and turn unto the Lord; for he hath suffered the nations and kings of the earth to tear and scatter us, yet he will heal us, and repair the breach. He hath suffered our enemies to persecute us, and to kill and destroy the body of this earthly tabernacle; but he will gather and bind us in one bundle of

everlasting life with himself. After two thousand years he will reanimate the bodies of all his saints; in the third thousandth year he will raise them from the dominion of death, and then they will live and reign with him a thousand years, in his presence. Then shall we know, if we follow on to know the Lord: his going forth to the earth is prepared by divine wisdom, so as that he will come unto us as the morning cometh; first, as a daystar in the east, and secondly, he will come the second time, like the rising sun in all his glory;* or he will come like the early rain in seed-time,† and like the latter rain in the time of harvest.

Luke xiii. 32. And he said unto certain Pharisees that came to him, Go ye, and tell that fox, (deceitful Roman,) Behold, I cast out devils, and I do cures this thousand years and next thousand years, and the third thousand I shall be perfected; or, in other words, my work of redemption will be finished, my kingdom completed.

The next question which arises, in trying to understand our text, is to know when this time commenced, or these two thousand years began. I shall, therefore, now endeavor to answer this question.

* 2 Sam. xxiii. 4. Psalm xli. 5. Ezekiel vii. 7.

† Psalm lxxii. 6. Isaiah lv. 10, 11.

Let us, then, take notice, that the first and second coming of Christ are included within these two thousand years, and Hosea speaks of them as being then in the future. Christ speaks of them as though one of them had already commenced,—“*to-day and to-morrow.*” Then one point is settled: somewhere between the time that Hosea prophesied and Christ spake, the two thousand years began. Well; if they began a hundred and sixty years before Christ, they would have ended last year: so, you will readily see, we are confined within the space of one hundred and sixty years, at any rate; and how much of that time was accomplished when Christ was born, I will try to show.

The Jews began their day at the setting of the sun, and this was taught them by God himself: “the evening and the morning were the first day.” If time began in this way, with God, surely, unless we can show a change, we ought so to reckon days now. And as Christ first came as a daystar,* then his coming would be very likely to correspond with the time of that star’s rising. We know, also, when Christ did come, the world was in a state of moral darkness, and had, for nearly or quite two centuries, been enveloped in

* Rev. xxii. 16.

a dark and dreary night. Therefore, it is reasonable to suppose that a part of the first thousand years had actually passed away when our bright and morning star first appeared.

But Hosea has given us some more light on this subject, in the fifth chapter, beginning at the eighth verse: “Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin.” This verse is a call to the idol worshippers among the Jews to return from their idolatry and rebellion against God. The places mentioned were the places where the tribe of Benjamin had established idolatrous worship, and set up altars to heathen gods.

Verse 9: “Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.” The tribe of Ephraim was made desolate shortly after Hosea wrote his prophecy, and is not now known as a tribe in the world, being carried away with the ten tribes by Esar-Haddon. This prophecy is the same as the one Isaiah has given in his prophecy, Isaiah vii. 8; and Rollin, in his *Ancient History*, vol. 1, page 286, has shown when this prophecy was fulfilled. And surely God hath made known to the tribes of Israel their history and destiny ages before it was fulfilled;

and here is my strong proof, that what Hosea tells us will come upon us, will be as literally and as certainly fulfilled as that has been which was prophesied concerning the Jew.

Verse 10: "The princes of Judah were like them that remove the bound. Therefore, I will pour out my wrath upon them like water." The meaning of this verse is,—the prophet is speaking of the rulers and priests among the Jews removing the laws of God's house in that way that they might more indulge themselves in their wickedness, and practise their abominations with less restraint. The threatening against them was executed upon them in a most remarkable manner: they were truly carried away like a flood.

Verse 11: "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment." Ephraim not only has reference to the ten tribes which revolted from the tribes of Judah and Benjamin, but it also has reference to the sects and churches under the gospel dispensation, who have departed from the laws and commandments of the gospel. Those things were types unto us on whom the ends of the world have come.* Ephraim was the second son of Joseph, as the gospel is the second dispen-

* 1 Cor. x. 11.

sation of God. Ephraim was preferred* before Manasseh, as the gospel, the better covenant, is preferred before the law.† Joseph's bough was to run over the wall,‡ and his seed was to become a multitude of nations.§ This promise is only fulfilled in the gospel; for Isaiah tells us (vii. 8,) that Ephraim should be broken, and should be no more a people, that is, literal, but are the typical; called after Christ, but eating their own food and wearing their own apparel. This is remarkably fulfilled at the present day by all the sects in Christendom. They will be very angry if you do not call them Christians; yet if any others should desire to be called by that name, and that only, they are sure to be called by some opprobrious nickname, such as *Christ-ians*, to bring them into disrepute, and to show that none are entitled to the name but themselves. Each sect are, like Ephraim, willingly walking after the commandment of men; and the language of the sects of the present day is, "Every man to his tent, O Israel; for we have none inheritance in the Son of Jesse." And can you not see, my dear reader, God has already begun to break our sects in judgment?

* Gen. xlviii. 19.

† Heb. viii. 6—8.

‡ Gen. xlix. 22.

§ Deut. xxxiii. 13—17.

Verse 12: "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness." In this verse Ephraim represents the people of God, under the New Testament; and Judah represents those who were called the people of God, under the Old Testament. This prophecy has been as literally fulfilled as it is possible for it to be. "*I be unto Ephraim as a moth.*" What does a moth unto a garment? It eats holes into it, so that it is easily tattered and torn. Is it not so now with the severed sects and churches, who profess to be the children of God? Where can you find a sect not divided, or a church not torn? "Unto Ephraim as a moth." It is well known that a moth does not devour the whole garment; it only takes a part. Just so with the gospel church: there is a remnant which will be saved; but our sects and our churches are like moth-eaten garments. What more striking similitude could the prophet have brought to represent the church under the gospel dispensation, than a moth-eaten garment, if our day is a fair sample of the whole? Look upon the church since the days of the apostles, and read her history. What do we see? A continual jangle about words, about doctrine, about men and measures; persecution and hatred, disunion and division, have been the acts and manifested walk

of the church. O Ephraim! thou hast been a cake unturned; a worshipper of every god but the true God; a lover of every way but the highway cast up; a follower of every man but the man Christ Jesus.

"*And to the house of Judah as rottenness.*" What does the house of Judah mean? It means the Jewish dispensation, or the people of God under the first covenant. And what shall we understand by rottenness? What else but final destruction? Although our Judaizing teachers tell us the Jews are to be built up again, I believe them not. I have no fellowship for such humbugs; for the Lord, by the mouth of the prophet, says, "*as rottenness.*" The Romans have taken away their place and nation, and Jerusalem is to be trodden down until the times of the Gentiles be fulfilled, and then all the nations and kingdoms of the earth are to be destroyed as were the Jews. And then Christ will come, and set up a kingdom which shall never be destroyed.

Verse 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound." In this verse we have a prophecy, that, when the gospel church, or the Jews, should be in trouble, instead of applying to God for help, as he

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had commanded them to do, with the assurance that he could help them, they have applied to literal or mystical Babylon, and put their trust in kings or great men of the earth to heal them, or plead for them: but they cannot heal them, nor cure them of their wounds. This proves one thing certain—that the church will never be healed from her sickness nor cured of her wounds and divisions until Christ shall come. They have been telling us, that our missionary societies, Bible societies, tract societies, and all of our moral reform societies—temperance, abolition, and non-resistance—and also our education societies, were so many streams to waft us into the ocean of the spiritual millennium, when all would see eye to eye: but every one of these has only carried us farther and farther apart. No one can or will pretend but that we are more at war now than when these societies were first instituted. How long have the common people to wait to see the fruits and fulfilment of our great men's promises in these things? I tell you, my brethren, we must have a higher trust than kings, princes, or great men of the earth. The world will never, no never, reform themselves; every step they take, while leaning on earthly power, is but in the end their ruin. The Jews were finally ruined by making a league with the Romans.

Mystical Babylon had its rise from a connection of the church with the civil power of the Roman beast.

Verse 14: "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." God will, by his providence, suffer the church to be caught in the snare, and made a prey of, by the same power, which will utterly take away the Jews, like as an old lion catches the prey. But as a young lion devours the prey, so shall the Jews be utterly devoured: and this will happen when Christ will come and go away. Then these things are to be accomplished under the Roman kingdom, which had great iron teeth, and which was to break in pieces and bruise, and was to stamp the residue under his feet,* and none could deliver out of his hand;† until the Ancient of days should come, and judgment should be given to the people of the saints of the Most High.‡ And then, as Paul tells us, this power shall be destroyed by the brightness of his coming.§ And the 15th verse says, "I will go and return to my place, till they acknowledge their

* Daniel vii. 7

† Ibid. viii. 24.

‡ Ibid. vii. 24.

§ 2 Thess. ii. 8.

offence"—or, as it reads in the margin, "*till they be guilty of this offence*"—"and seek my face: in their affliction they will seek me early." The sentiment conveyed to my understanding is this: the Lord, by the mouth of the prophet, is speaking of his first advent, of his return to his Father, where he will remain until they will be guilty of the offence of applying to Babylon and the kings of the earth, to be cured and healed—until the Jews should be rottenness, and Ephraim should be torn and smitten; and this power should last two days, as our text tells us: but while they should be thus afflicted, he would be healing them, and binding up their wounds, casting out devils, and doing cures; the gospel, too, would be preached, and they would seek his face by prayer and faith: and this would begin—that is, the gospel—in the early part of these two days.

Then come in the words of our text: "Come, let us return unto the Lord; for he hath torn," by the same power under which we have committed idolatry and rebellion against God; "and he will heal us," if we repent and turn unto the Lord, by his gospel, by his grace. "He hath smitten." By the same power to which we have been looking for redress, he has suffered us to be persecuted; the principal kingdoms of the world

have been used as a scourge for the church, to drive them back to God. Ever since the days of Constantine the church has been laboring to obtain earthly power; and she has gone so far as to believe and promise that a time will shortly come when she will rule over the world, and gain possession of the kingdoms of the whole earth. Some will have it before her Lord shall come; others, not until he comes; but both must have the world and church mixed. Bless the Lord God of hosts, neither is true: for if now, while the world have the majority of the physical power, our priests and editors are dogmatizing, and lording it over the church, telling us what we shall preach or hear, and what we shall not; what would they do, having universal power over all? I thank God, "in the world ye shall have tribulation." Yet "he will bind us up" into one fold, having one Shepherd, one Lord, and one kingdom: all others being carried away, and no place found for them. And this kingdom will be eternal, and shall never pass away.

"*After two days*,"—meaning two thousand years—of tribulation, under the Roman kingdom, "*will he revive us*;"—meaning, God will bring his children from the dead, at the glorious appearing of the Lord Jesus Christ, with all his saints. "*In the third day he will raise us up*,"

and we shall live in his sight;"—meaning the first resurrection, or the resurrection of the just, when all that are his will come forth, and will reign with him—"live in his sight"—a thousand years—"third day"—before the resurrection of the unjust. "The rest of the dead lived not again until the thousand years—'third day'—were finished."

You may ask now, when did those three thousand years begin? I answer, they must have begun somewhere before Christ's first coming, for that is included in the two days. There is no rule but conjecture that they commenced at his birth, but rather before; for if his coming is compared to the morning star, the evening must have preceded it, "for the evening and the morning were the first day." There is no rule in the passage to know when to begin this time, unless we begin at the time when the children of God began to do what God charges upon them as the cause of their calamity. "Then went Ephraim to the Assyrian, and sent to king Jareb." Then, when the people of God joined affinity with this Roman kingdom, which would tear and wound, smite and persecute, their calamities began; "for they worked deceitfully." The fox began his career of persecution against the Jews; afterwards tried to pull down and destroy the "bright

and morning star;" then followed up by showing his enmity to the church, in persecuting and deceiving in every possible form that ingenuity could invent or devise.

If this is correct, then we have a sure place to begin our data; that is, when the Romans became connected with the Jews by league. This may be found in the 1st book of Maccabees, 8th and 9th chapters, also in the History of Josephus, Rollin's Ancient History, &c.,—when the Grecians ceased to rule over the Jews, and the last monarchy in Daniel's vision began. This was one hundred and fifty-eight years before the birth of Jesus Christ, and two thousand years before the second advent of Christ: for by adding $158 + 1842 = 2000$ years, or two days. Again; if Pagan Rome was to continue, as I have proved in a former lecture* on that point, 666 years, and Daniel is to stand in his lot at the end of 1335 years from taking away the Pagan mode of worship, (Dan. xii. 12, 13,) then add $666 + 1335 = 2001$, which would carry us one year into the 3000, or to the year 1843 after Christ. And Hosea says, "*after two days,*" that is, after the two thousand years, "*he will revive us;*" and "*in the third day,*" that is, in the third thou-

* Miller's Lectures, p. 76.

sandth year, (which will begin in the year 1843,) "he will raise us up, and we shall live in his sight," "and reign with him a thousand years." Rev. xx. 6. "Then shall we know," in the third thousandth year, "if we follow on to know the Lord,"—continue steadfast in the faith: "his going forth is prepared as the morning"—he shall come from heaven to earth, as the morning star and as the rising sun. "And he shall come unto us as the rain." As rain on the thirsty ridges of the field, or upon the new-sown seed, to make it fructify, and yield a blessing to man and beast, so will the coming of the Son of man be. "As the latter and former rain unto the earth." As the early rain, when the seed-time is given to man, was like the first advent of Christ; so will the second advent be like the latter or fall rain in harvest-time. "Be patient, therefore, brethren; for the coming of the Lord draweth nigh. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James v. 7. See, also, Deut. xi. 14; Jer. v. 24.

Can this all be fiction? Is there nothing real in all this? O, ye children of God! do you believe the prophets? Or shall we report there is no faith in Israel? What if these things be true?

Can you ever be able to remedy the evils you may be likely to do by scoffing and ridiculing them? O, beware! One sneer from you may sink a soul in everlasting ruin. I say again, beware, lest that day come upon you unawares.

AMEN.

Dear Brethren:—Your frequent gathering together for the purpose of conversing on one of the most thrilling and interesting subjects that was ever presented to the mind of man, will, if persevered in, produce those happy results which, in the spiritual state of the righteous, will reflect to the glory of God, and the happiness of our fellow-beings. It ever there was a man in our world who, we have called the great happy man, is dead. He left you to our great religious and popular churches?—any man of discernment can see, and must acknowledge, that pride, popularity, and worldly opinion, control, sway, and govern the majority of our priests, and are the law and precept for our most popular churches, and ministers. "Ye see, that they who are leaders, are also fools. This is certainly the effect, more or less, of all our Protestant churches. If any man is so unfortunate as to

attack any of our traditional theories, though ever so false, he is sure to raise up a hue and cry among the clergy, and find upon his track the whole host of pretended religious editors, dealing out their bombast, misstatements, and foolish lies, to worry and perplex, if possible, the fearless advocate for the truth. And those public teachers and churches who most conform to the opinions and fashions of the world are "*set up*;" their names are lauded through the land, and titles of honor are heaped upon them. We can hardly meet a servant of the cross of Christ who has not the title of Rev., D. D., A. M., President, Vice President, or Director, and sometimes a combination of all these titles. Many of them are merely honorary distinctions, which are of no manner of use in the kingdom of God, and of no utility to the cause of Christ. This, in my humble opinion, is seeking honor of men, and therefore we may well ask how such persons can be servants of Christ. I therefore, my brethren, plead for the cause of my dear Master, that in your meetings no custom of this kind should be adopted. Let us beware of breaking one of the least of the commandments of God, or conforming to these pernicious and foolish practices of the world, which will perish with the using, and drown men in perdition. I do most

earnestly beseech you, my brethren, to admit of no motive in our conferences, that should lead unholy or worldly men to join us, either for honor or worldly gain. True, a proud and bigoted priesthood may jeer us, the world may hate and despise us; "*yea, they that tempt God are even delivered.*" Yet if we believe as we profess, it will be but a moment of pain, and eternal glory will be our reward.

"Then they that feared the Lord spake often one to another." When did they speak often one to another? I answer, when the "*proud*" are called "*happy*," when the "*wicked*" are "*set up*," and those who "*tempt God are delivered.*" And now is the time. If ever there was a time when this scripture could have a literal fulfilment, it is now. And now is the time, too, for the humble children of God to speak often one to another; but let our conversation be such as becometh saints, let it be chaste and pure as the word of truth, so that a holy God may with propriety fulfil to you in his good pleasure the remainder of the text: "And the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name;" yea, may it be fulfilled to you in your conferences on the glorious subject of his return to earth, when he shall make up his

jewels, and when he shall come to be glorified in his saints.

In addressing you at this time, I have selected the subject of the *manner, objects, and the revelation of the time* of the coming of Christ.

I. ON THE MANNER OF CHRIST'S COMING.

Concerning this part of our subject, I am happy to believe we are perfectly agreed. How can we believe otherwise than in a personal descent? "The Lord himself shall descend," "This same Jesus shall so come in like manner," &c., "Every eye shall see him," "We shall see him as he is." These and the like passages prove clearly the manner of his coming, viz., that it is personal.

II. OBJECT OF HIS COMING.

On this part of the subject, we may not be all agreed. I would therefore recommend that we give every friend of the cause the privilege of giving his own opinions and reasons why he believes, with meekness and fear. Let us have fervent charity one for another, and let our object be *light*; while we do nothing for vain glory. What if my brother, through his influence or art, should seem to conquer my arguments, will it make truth any the less true? No; by

no means. Then, my brethren, let us have this single object in view, *truth*.

Then let us inquire, for what purpose doth Christ descend to our earth the second time? The Bible answers, "To receive his kingdom." See Luke xix. 15; 2 Timothy iv. 1. "Who shall judge the quick and the dead at his appearing and his kingdom." Then he comes to receive his kingdom; and this kingdom is to be an everlasting kingdom, never to be destroyed, nor given to another people. See Dan. vii. 14, 27: "And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." You may inquire what the apostle meant by 1 Cor. xv. 23—28; for if at the coming of Christ he should give up the kingdom to God the Father, and he himself become subject to God, how can it be said that the kingdom given to the Son should stand forever, and "my servant David (meaning Christ) shall be their prince forever?"

Eze. xxxvii. 25. I answer, there are evidently two kingdoms spoken of in Scripture. One I shall denominate the gospel or mediatorial kingdom, into which flesh and blood may enter, tares may grow, and foolish virgins slumber and sleep. The other is the kingdom of immortality and glory, into which flesh and blood can never enter, nor mortality ever inherit; he only who is pure can see it, the children of God are the only heirs to it, the tares are gathered and burned before it is set up, and all that work iniquity or offend are excluded from it. The foolish virgin may cry and knock, yet find no admittance. The carnal Jew will have no claim to this kingdom, nor enemies of God can trouble the subjects thereof. It is the kingdom which God gives to his Son after he (his Son) has given up the mediatorial kingdom, and presented his bride to the Father without spot or wrinkle, having put all enemies under his feet, and destroyed the last enemy to his bride, which is death. Therefore, at the time the immortal and glorified kingdom is set up, must be the resurrection of the just, and the glorification of the whole family of heaven; as also the destruction of all the wicked, the enemies of God, of Christ, and the church. Then, "God will be all in all." All the kingdoms of the world are broken to pieces and carried away, so that no

place is found for them on earth. The kingdom of God will "fill the whole earth," under "the whole heaven," and God will be in all dominion, as in heaven, so in earth. Then too God will have answered all prayers which have been indited by the Holy Spirit or taught by the blessed Savior. "Thy kingdom come, thy will be done, in earth as in heaven." Then, too, God will be "in all." He will be in our King. "Believest thou not that I am in the Father, and the Father in me?" John xiv. 10. He will be "in all" the subjects of his kingdom. "At that day ye shall know that I am in my Father, and ye in me, and I in you;" verse 20. In what day shall we know this? In the day of his second coming. See 18th and 19th verses. We see by these scriptures, that when Christ shall come the second time he will finish the work of salvation, give up the gospel or mediatorial kingdom to his Father, receive the glorified kingdom from his Father, glorify his own people with the same glory he had of his Father, and enter into the rest prepared for him and his, which of course must be eternal, because it is immortal, or, which is as really proved by Scripture, must be an immortal kingdom, because it is eternal.

How then, may we not inquire, can the view of the *English literalists* of the kingdom of Christ be

correct? Can this kingdom fill the whole earth, and the carnal Jew inherit Palestine, and the heathen possess three fourths of the rest of the earth? Can death be swallowed up in victory in this kingdom, and yet a large majority of the subjects live and die in a state of mortality? Can Christ gather out of this kingdom all that offend or work iniquity, and yet the unbelieving Jew and idolatrous heathen be subjects of the same? Can it be called a "harvest," and "end of the world," and not a fourth part of the field harvested, nor an end come to but few inhabitants? Can Christ give up his mediatorial kingdom and finish the work of redemption, cease from his labors, and enter into his rest with his bride, and at the same time continue his mediatorial office, redeem millions ages after he has finished redemption, and labor after he has completed his work, and enter into his kingdom with one half of his bride, while the other moiety is not born of the first Adam? These are questions which I am not able to solve, nor have I ever seen any satisfactory explanation by our brethren of the *English views*, how these things can be. The more I have examined the subject, the more I am convinced there is no soundness in the theory. For if we will examine the Scriptures, we shall find abundance of proof that the things so opposite to this notion of some of our

English and American brethren, are all accomplished at the second advent, when the eternal and immortal kingdom is set up, and the glory of God fills the whole earth. He comes too to take vengeance on the wicked, who are banished from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints. We are told, Prov. ii. 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also, x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." Psalm xxxvii. 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Not until the wicked are cut off, which will be when Christ shall come. "Then shall that wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." He will come "in flaming fire;" 2 Thess. i. 8. And as the flood destroyed the antediluvians, so will the fire the present heavens and earth, with all the inhabitants who are not sheltered in the ark prepared of God for salvation to his people. Were not all the inhabitants destroyed in the flood, except those saved in the ark? "So shall it be

in the coming of the Son of man." None can be saved only in Christ. Yet Pharisees and Judaizing teachers have always been trying to climb up some other way—to save the Jew by his blood relation to Abraham, and the heathen for his ignorance. Yet God says, not of blood, nor because they are the seed of Abraham, but in Christ. "And the times of this ignorance God winked at, but now he commandeth *all men* everywhere (Jew and heathen) to repent." And "except ye repent, ye shall all likewise perish," (Jew and Gentile.) And those who teach any other way for men to be saved, when "Christ shall come the second time without sin unto salvation," than by faith in Christ and repentance towards God, are, according to John x. 1, "thieves and robbers."

III. THE TIME OF HIS COMING.

On this part of our subject, many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been

thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy, or notice from these babblers and complainers. Why is this so? you may inquire: for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller and others who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution: for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not pos-

sessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and have, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and have, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject.

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with

the priesthood. And the reason is obvious: they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds, as upon the minds of the opposition among the clergy: a *want of faith*, and a *lack of courage*. Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us, heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?"

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it, lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now “looking for the glorious appearing of the great God, and our Savior Jesus Christ.” If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth.

Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils.

But to the time.—There are some who tell us that God has nowhere revealed the time of Christ's second coming, or of the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, “A wise man's heart discerneth both time and judgment: because to every purpose there is time and judgment.” Daniel says, “The wise shall understand,” that is, the time of the end, and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand “the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported

unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10—13. I consider the words of the wise man, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, &c. See Jude 14—21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us anywhere in the New Testament when the end will come.

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Tes-

taments, in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed.

1st. It is revealed by types. As in the creation God was six days creating the heavens and earth, and all that are therein; so Christ will be six days creating the new heavens and new earth, and all the hosts thereof. Was that a regular time? So will the other be. "And God rested on the seventh day." So Christ will enter into his rest, and cease from his labors, on the seventh day. God has said, "My sabbaths shall ye keep, for it is a sign," &c. Exodus xxxi. 13—17: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign

between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." See Hebrews iv. 1—11.

It is revealed again in the typical law of seven years' bondage and of the year of release. All slaves of the Hebrews were released after seven years. See Deut. xv. 1, also xxxi. 10. So must the year of release come to the people of God; after seven years they will go free. Here is time revealed; and if the time was a regular time in the type, it must be so in the anti-type. Again, time is revealed and shown in the typical jubilee, when the redemption of the people of God will be completed, and death gives up the bodies of the just; when the saints will enter into their inheritance, and possess the kingdom designed for them from the foundation of the world. This type was marked by a regular time of fifty years, and must have a fulfilment in as regular time in its anti-type; or that would be no type, and no agreement or affinity in the shadow. Who but an infidel will pretend to deny these things, as shadows or types of good things to come? See Col. ii. 17; Heb. x. 1. But, says the objector, if these are types, and times are measured, you cannot tell when the time of the true anti-type will come. No matter; my argument is, God has revealed the

time; if in the shadow, then also in the substance; for a wise man can measure a tree by the shadow. "The wise shall understand."

2d. God has revealed the time by his prophets. Daniel was told when the end should be. "At the time appointed the end should be;" Daniel viii. 19. The appointed time was given, Daniel viii. 14: "Unto 2300 days, then shall the sanctuary be cleansed." Again, he was expressly told when the resurrection of the just would take place, by his own time being measured; and none can dispute but the coming of Christ and the resurrection of his saints are at the same time. 1 Cor. xv. 23; Dan. xii. 12, 13: "Blessed is he, that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Again, Hosea prophesied when the saints should be revived, raised up and live with Christ; also, the coming of Christ, first and second time. Hosea vi. 1—3: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he

shall come unto us as the rain, as the latter and former rain unto the earth." ~~THE RAIN COMETH~~

Christ also gave the Pharisees to understand, if they had been wise, how long his church should be in a state of trial and temptation, and when they would be made perfect; which all must agree is at his second coming. 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "To-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Not in his own person, but in his body the church. Also, John has given us the length of the fifth and sixth trumpets, and then tells us, "when the seventh trumpet begins to sound the mystery of God shall be finished." Revelation ix. 5, 15; x. 7. But, says the objector, all this may be true; God may have alluded to the time, in this typical and allegorical sense; but who can tell when these times will all end? I answer, the "wise shall understand." It is enough for me to prove that God has revealed the time; for what is revealed is for us and our children. No man but

a sceptic or a Jew will deny but that God has from the beginning revealed the end by types and allegories. I know that the sceptic and Jew will inquire, "Why did not God tell us what year these numbers would all end?" Christ and the prophets have told us plainly why. Mark iv. 11, 12: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Isaiah vi. 9; Acts xxviii. 26: "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." So then, brethren, I believe it is given unto you to know the things of the kingdom; but to them who, by their unbelief or haughty pride, have blinded their own eyes, it is not given to understand. "For the wicked shall not understand." You will next inquire, How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth. This you know, my brethren, I have attempted, at least; and I say I

have done it. How far I have Scripture and facts to support my constructions, you must be the judge. One thing I will say—let my enemies or opposers show any other year in which these numbers will all centre, and have as fair a construction of Scripture as I have; then, I, for one, will acknowledge I may be mistaken, and they may be right. But if they will not do this, let them cease their murmuring and complaining, lest they be found fighting against God.

May the God of peace be with you all, until you are made perfect in Him who will be all, and in all.

WILLIAM MILLER.

Low Hampton, Sept. 5, 1841.

A SCENE OF THE LAST DAY.

THE SUPPOSED REFLECTIONS OF A SINNER, WITNESSING THE SOLEMN EVENTS WHICH IMMEDIATELY PRECEDE, AND FOLLOW, THE SECOND ADVENT OF OUR LORD JESUS CHRIST, AND THE CONFLAGRATION OF THE WORLD.

Ah! what means that noise? Can that be thunder? Too long—too loud and shrill—more like a thousand trumpets sounding an onset. It shakes the earth --- see, see it reels! How dreadful!—how strange!—Another phenomenon, to frighten poor, ignorant fanatics. I will not be afraid. Let nature play her fantastic gambols. My soul's too brave to shake—too big to be afraid. When the stars fell like hailstones, I stood unmoved, and laughed at others' fears. They passed away, and all was calm again. It was one of nature's freaks. So oft of late has nature played her tricks, methinks 'tis natural.

There was a time when superstition reigned. The world would then have said—ah, yes, and believed it too—that these denoted war, bloodshed, and great convulsions among men; but now the world has become more wise; they are not fools and cowards, as our forefathers --- Hark! another sound—more long, more loud, more dreadful still! Rock—rock! the world is rocking men like babes to sleep. I will not yet be scared. This may be natural. The wind is pent up in the bowels of the earth, and in seeking vent makes all this uproar. These noises in the earth, and roarings of the sea, which have of late made timid mortals shake, by this philosophy are all accounted for. I am not shaken yet. Nature will work her own cure; and while these Christian fools are trembling under their vain imaginations of these sights and signs of the great last day, I stand un --- A third great blast—a shout—a cry! What means this wild roar? I'll go and see. ---

[*The open air; a brilliant light seen in the heavens, and the inhabitants issuing from their dwellings, some screaming with fright, and others cursing their cowardice; while a few, silent with awe, are looking and waiting with deep anxiety the approach of the new, but long-expected heavenly luminary.*]

--- Ah! I thought it so. Aurora Borealis! [*Speaking to the multitude.*] Ye fools and cowards all! why do you make ado about this so common sight? Have you not often seen, within a few years past, the heavens almost as brilliant as now—what the vulgar illiterate called “fire, and blood, and pillars of smoke”—and then it passed away, and nothing was left but to ridicule each other's fears? And so now: this will soon pass a—

--- But it increases. See, see—how brilliant! The very clouds are bright with glory. It rolls and gathers to the zenith. --- Hark!—hark! another sound, more deep—a fourth, more loud and long—a second shout!—'t is like the human voice: it is the wind—the electric fluid in the air. See, see—the heavens do shake! The clouds, the light, the air, are trembling yet. --- And yet the light rolls on, the cloud grows brighter, and the rays diverge from yonder point. An eye!—an eye!—how like the All-seeing Eye! I will not tremble yet. These coward souls shall never see me sha— What! yet another crack! How deafening to the ear! Another shout! --- Sure, that was a shout of men—I hear them still. The mountains shake and tremble on their base; the hills move to and fro; the compass needle has forsaken the pole, and leaps towards the

zenith point. The sea has fled its bounds, and rivers backward in their channels run. What can this mean? Is nature in a fit? --- The light! the light!--it still approaches nearer to the earth--and brighter too: it dazzles my weak sight. Is it a comet, or some other orb, that has strayed from its track, and by the laws of gravitation is approaching to our earth? Now for the laws of nature here's a struggle! and if that other law, repulsion, does not repel its force and drive it back, then surely this poor, dark, sublunary globe must be drowned in a sphere of fire; and where will mortals --- Another sound!--a dreadful blast, an hundred fold more loud than former trumpets! This shakes my soul--my courage, too, has fled. What but a Gabriel's trump could give such sounds--so loud, so long, so clear? --- Look! see!--the sun has veiled his face--all nature heaves a groan, one deep-drawn sigh, and all is still as death. ---

--- The clouds--those vivid clouds, so full of fire--are driven apart by this last blast, and rolling up themselves, stand back aghast. And O, my soul, what do I see? A great white throne, and One upon it. His garment is whiter than the driven snow, and the hair of his head is like the pure wool. See fiery flames issuing from his throne, rolling down the vault of heaven like

wheels of burning fire. Before him are thousands and thousands of thousands of winged seraphim, ready to obey his will. See Gabriel, the great archangel, raising his golden trump to his mouth. The last great trumpet sounds--one heavenly shout--and in a moment every angel flies, each different ways, in rays of light, to this affrighted globe. The earth now heaves a throb for the last time, and in this last great throe her bowels burst, and from her sprang a thousand thousand, and ten thousand times ten thousand immortal beings into active life. And then those few who had looked on the scene with patient hope, were suddenly transformed, from age to youth, from mortal to immortal; and thus they stood, a bright and shining band, all clothed in white, like the bright throne which yet appeared in heaven.

While I stood gazing on this heavenly band, I saw the winged seraphs, who had come from the great white throne when the seventh trumpet sounded, standing among them. "All hail!" they cried, "ye blood-washed throng--arise, and meet your Savior in the middle air." They clapped their wings, and the next moment all the air was full of the bright seraphs and their train of immortals whom I late had seen spring from the earth. I saw them pass through the long

vista of the parted cloud, and stand before the throne. Then I beheld one, like the sons of men, came on a cloud, whose rays of brightness filled the upper vault with radiant streams of light, more brilliant than a thousand suns. He came before the throne, and then I heard the shout of the celestial host, which filled the upper regions with a sound that echoed down to earth, and made the dark spirits in the pit of wo shriek out in lamentations of dread despair. It was a shout of victory. A thousand harps were tuned, and soon the heavenly choir sang hallelujah to the Lamb of God. Thrice they repeated the grand chorus, and thrice with shouts of these young immortals did the arch of heaven echo back to earth this shout of victory; when suddenly the cloud, which late had parted to give this view to earth, rolled up the vault of heaven its dark and sable mass from the horizon, until it closed from view the great white throne, and Him that sat upon it, and wrapt this globe in darkness, such as covered Egypt when Moses stretched his rod over the land of Pharaoh.

The air now became stagnated with heat; while the dismal howlings of those human beings who were left upon the earth, and the horrid yells of the damned spirits, who seemed to have been driven from the middle air by the cloud

which shut down its impenetrable veil upon the world, filled my soul with horror not easily described. I thought myself in the dark pit of hell, which I had often made a ridicule of in former days. But soon a flash of lightning showed me that I was still on earth, and then a peal of thunder, which shook the globe to its very centre, and made this earth to tremble like a poplar leaf; while flash after flash of vivid lightning made darkness visible, and roar after roar of the approaching thunder made horror still more horrible. The air, if air it could be called, became impregnated with a sulphureous flame, that choked the lungs of man and beast, and seemed to hush in silence those dismal yells and moans of wretched mortals in this wreck of matter. I asked death to rid my suffering frame from torture: but, ah! death now denied me aid. I now remembered all the warnings of my former days, and these enhanced my pain. I remembered, too, the Scriptures which spoke of this great burning day, which I had treated as a fiction to frighten weak and silly mortals. I saw, and now believed—but O! too late—that all that God had promised, had been, was now, and would be literally fulfilled. My conscience now spoke terror to my soul. I now began to repent; but O! it came too late. I cried for mercy; but where was

mercy now? When last the heaven was open, and I had seen the Judge upon his throne, Mercy had veiled herself; and when the immortal band had left the earth, I saw her leave the globe, and wing her way up to the throne of God; and, as she left the world, I heard her voice proclaim, "It is finished." I knew her work was done; and yet my tongue cried mercy! I saw, when the flash of lightnings gave me chance to see, a thousand damned forms of demons, grinning out horrible delight. I heard, between each roar of thunder, their tauntings and horrible imprecations.

The heat became severe; combustibles began to burn; when suddenly the heavens began to rain a shower of hailstones. I fled for shelter to a shelving rock, and there secure I lay. The air became more clear and cool. I now could see the inhabitants left on earth flying for shelter in every direction; some wounded by the hail, and with their horrid oaths crying for help to their more fortunate companions. But there was no regard for others' woes—each one sought shelter for himself. The hail increased, until nothing but rocks and caverns of the earth could stand before it. The buildings, temples, and proud palaces of kings were all demolished, and lay a heap of ruins. The forest trees and groves were

scattered upon the plain; and nothing stood the storm, of all the works of man. The face of the earth was covered over with ice, as though a hundred winters had reigned predominant. The eye could rest on nothing but one wide waste of frozen heaps of hail, with now and then a solitary human being wandering among the ruins of the once inhabited cities, half chilled to death, seeking for shelter, or to satisfy a craving appetite, cursing and blaspheming the God of heaven, for the plague of the hail. ---

--- The storm had ceased. The sun appeared behind the broken clouds, far in the west, with now and then a faint and sickly ray, that made the desolation still more desolate. The beasts that were upon the face of the earth were all slain, except a few who had burrowed in the earth. The fowls of the heavens were scattered over the earth among the slain; and of all the feathered tribe there was nothing left but scattered carcasses. Bodies of human beings were underneath the ruins in every place, some dashed in pieces, some without heads, and some whose limbs were severed from their trunks, and in every form that death could prey upon the human frame. Some, still in life, though wounded, filled up the dismal scene with moans, and groans, and shrieks of wild despair.

The cloud, which but recently had covered the earth with darkness, and had discharged its contents of massy balls of ice upon the world, now rolled its broken columns to the east. The sun was sinking in the western horizon, as if it hid itself from this vast desolation. And when the cloud rolled half way down the eastern sky, there opened to our view another sight—more grand there could not be—a city! Its walls were great and high. The foundation appeared to be the great white cloud, on which the throne was placed when first I saw the light. This city lay four square upon the cloud. The height, the length, the breadth appeared equal. The walls were made of jasper, more pure than gold that is seven times purified. It shone more brilliant than crystal. Twelve manner of precious stones garnished the wall. Each several stone outshone his fellow; and yet the polish of the stone was such that each reflected back the rays his fellow gave, and, thus commingled, formed one general mass of rays of light and glory, increasing with every reflection twelve fold, and thus increasing, for aught that I can tell, to infinity. Twelve gates I saw—three on every side. These gates were made of pearls; each pearl a gate, and every gate a pearl, more brilliant than a sun. All the streets were gold, so highly polished that

they shone as it were transparent glass. I saw no temple there; but I beheld such glory as my eyes never saw before. It was the Great I Am, Lord God Almighty, and the Lamb of God, that filled the city with such rays of light, that if the sun, and moon, and stars had all combined, they would not have compared with it, any more than the small glow-worm could with the sun in his meridian glory. I wonder how I did behold such rays of glory, and yet they dazzled not. But yet, I now bethink myself, while I stood gazing, this thought was whispered, as I imagined, to my mind—"All this you have lost for your rejection of the Lamb you see—the light of yonder city!" At this my soul was filled with horror, and madness seized my brain. I cried to the rocks to hide me from the view of him whom I had thus rejected. But rocks were deaf. I then fled to the mountains, and called on them to fall upon me, and hide me in the bowels of the earth, or crush me into non-existence. But mountains had no pity on a wretch like me. I turned my eyes away, that I might not behold the sight again; but still the view was plain. I shut my eyes, determined to shut out this hateful vision; but, O! the form was printed on my brain in lines of livid fire. Which way I turned, the city lay before me. I saw, or thought I saw,

the glory, harmony, and happiness of the citizens; and every view added rancor, enmity, and envy to my soul. I gnashed my teeth with pain; I raved and roared like a wild maniac; and yet my reason told me I was sane—these things were real. I cursed and swore—blasphemed the God of heaven; yet every oath returned upon me, and was like a dagger piercing to my heart. I called on death to rid me of my pain; but death obeyed not. I thought of suicide, to rid myself of self; but then, eternity—O dreadful thought!—would rush upon my brain and fill my mind with horror inconceivable. I tried to hope that things would change, or use would reconcile me to my lot; but hope had fled, and this I saw forever! No hope of change for better; for all that hope of change that I had ever had, I treated with disdain—yea, worse, with ridicule and contempt. I saw the very nature of the holy law required my banishment forever. And all the time of probation which I had formerly enjoyed, I saw was on this expressed condition—to be prepared to meet this very time; when holiness and sin, happiness and misery, would be forever separated; when he that is filthy would be filthy still, and he that is holy would be holy still. I knew that God himself had told us this; but yet I listened not. Filled with my own vain thoughts and

vainer lusts, I trampled on the commands, warnings, and invitations of the God of heaven—and here end all my hopes! Ah! could I hope to be happy, on the condition of being holy too, I would cast it from me; for in my very soul I abhor, I hate the very name of holiness. I should be willing to be happy; but to love others as I do myself—and then to love that God supreme above all others, and even above myself—I will not, cannot, shall not here submit.

While my mind thus passed from bad to worse, and every avenue of the heart was filled with evil passions, I saw the city still drew nearer to the earth; and from its rays had poured such a flood of light and heat upon the earth, that the hail melted, and the streams and fountains of water dried up. The tops of mountains soon began to burn; the rocks began to melt, and with their lava filled up the streams and vales below. This was not like the former heat which I had recently experienced before the storm of hail: no sulphureous smell, no suffocating heat like that. It was a flame more pure—a searching, cleansing, penetrating flame of fire, that searched in every nook and corner of the world, and pierced the very bowels of the globe—that penetrated every crevice, crack, and cavern of the earth, and then descended to the bottom of the deep, the sea, and

thus destroyed all that had life, and all on which the curse of sin was found. The monuments of man, that long had stood the shocks of ages, now mouldered down to dust. The works of art, the "proud cap towers and gorgeous palaces," and all the modern pageantry of pride and show, were by this flame to ashes turned. The cities, villages, and towns, which once had filled the world with human beings; and all the seats of science, where man had long been taught the ancient fables and the vain philosophy of the former generations, and also learned the more modern customs and fashions of the day, to lord it over others, who had not thus been blessed, as they supposed, with this great ray of light, this mortal-cast, man-made wisdom; these all did melt away, and not an eye could see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet had stood the ravages of time, and now for ages back had claimed the name and title which mortals give, "impregnable"—who, from their gaping sides, had poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew, had found a berth beneath the watery wave, or scattered in fragments into the middle air—and many a brave and

fearless hostile band had left their bones to whiten on the plain; these, too, had sunk beneath this powerful flame, and there was not a fragment left to tell where once they stood.

I saw the cloisters of the Roman monks, and the dark cells of the nuns, which long had kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates; I saw the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, now hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called "the mother of God;"—all were consumed by this pervading flame. I then beheld it approaching where I stood. My flesh began to quiver on my bones, my hair rose up on end, and all within me was suddenly turned into corruption. I felt the flame when first it struck my person; it seemed to pierce through all the joints and marrow of my frame, dividing soul and body. I shrieked with pain, and for a moment I was all unconscious. The next moment I found myself a spirit, and saw the mass, of which my body lately was composed, a heap of ashes; and although my spirit yet retained a form like that which I had dropped, yet half the pain was gone, and a moment I

seemed, to live again for pleasure. But the next moment, turning from the loathsome lump of ashes, I saw the flame, and in it saw the form of the Most Holy. I fled as on the wings of the wind, and skimmed the surface of the earth, if possible to escape the sight of that All-seeing Eye; and as I flew, I soon found many thousand more unhappy spirits like myself, seeking for the same object. We fled together, and every moment added to our numbers scores of these unhappy beings; but still the same most holy flame pursued, until we found no place on earth could hide us from his view. We then launched forth into the lower air, and sunk—and sunk—and sunk, until we came to this dark gulf; and here we found this pit, where light can never enter; and, glad to find a place where holiness will never enter, we plunged in here; and when we left the light, and sunk into this dark and dismal place of wretchedness and wo, we found ourselves enclosed on every side, in chains of darkness, that all the demons and spirits of the damned can never break, until He who shut us up will please to let us loose again: and then, we know there is another place, which lies far beneath this dark and dismal pit, that, if he conquers then, will be our last abode—"A LAKE OF FIRE AND BRIMSTONE."

NOTE BY THE EDITOR.

It is but just to say, that the preceding article was not completed according to the design of its gifted author. It is but a fragment of what he originally designed. Besides, it was not intended for publication. But at the earnest request of numerous friends who have heard it read, it is now published, in the hope that careless sinners may be awakened by it, and brought to a saving acquaintance with Christ, before he shall come to take vengeance on the ungodly.

ADDENDUM.

AN EXTRACT FROM DR. MATHER'S "FAMOUS LATIN PREFACE" TO HIS WORK ENTITLED "STUDENT AND PREACHER; OR DIRECTIONS FOR A CANDIDATE OF THE MINISTRY."

To the studious youth in Academies, principally in that of Glasgow; next, to those in New England; moreover, to those of the non-conformists in England, forced within private walls, COTTON MATHER wisheth the fear of the Lord, and from thence salvation in the Lord.

O ye souls, too much longing after and cleaving to the earth, and savoring only earthly things, awake at last, awake ye, and being roused by now the seventh trumpet of God, arise to the work of God and the day; and attend to the voice of one crying in the wilderness. Hear these things, all nations; all ye inhabitants of the globe, hearken; for the Lord God has spoken to every people; he calls the whole earth.

Verily our God shall come, and shall not keep silence; a fire shall consume before him, and there shall be a very stormy tempest round about him. *The Ruler of the world, returning to us, will send forerunners, who shall show his approach and the speediness of his coming.* And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, *or men endued with his spirit and power*, who with a loud voice shall show themselves sons of thunder concerning the Lord hastening to us.

It behoveth any servant of God, who would be named a vigilant, and not a drowsy servant, to perform this office of Elias. And were the power granted to any Elias, of uttering through a mighty trumpet a voice that might be heard throughout all the regions of the whole globe, he would surely with this alarm summon us from our lethargy.

The second advent of the Lord Christ, which must be expected for the destruction of Antichrist, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at, if there be very few who would believe such a preacher; and if a complaint should accompany the clangor and labor of the trumpeters—Lord, who believeth our report?

For when the Lord shall come, he will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were a dead carcass, miserably

putrefied with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "*The Bridegroom cometh!*" But that clamor, the Bridegroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made scarcely otherwise than as in the ears of the *dead*, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies, as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel*, with an earnest voice, the *dissolution, renewal, and purification* of the world by fire.

Speedily, with flaming fire; but who knows how soon? The Son of God, about to descend, will inflict vengeance on them who know not God, and obey not his gospel; but he will manifest his kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam; and this, we confess, is ascertained to us by promise, but in another state, as being after the resurrection.

They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom.

Without doubt the kingdoms of the world will not become the kingdoms of God and his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those that fear his name.

The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice; all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

Rightly, indeed, did those most renowned Fathers in the Nicene council declare, that our earth is no other than the earth of the dying, but that the new earth (with our sweet Psalmist) is the land of the living; adding these words, most worthy of such a council, and of being inscribed on marble for everlasting remembrance: "God

foreknew that man would sin; therefore, we expect new heavens and a new earth, according to the sacred books, when the advent and kingdom of the great God and our Savior Jesus Christ shall appear to us; and then the exalted saints shall receive the kingdom."

This was the opinion of the primitive church; this *her piety* and the *ancient faith*.

O Justin! to thee I appeal as a witness: in this faith *all the orthodox unanimously consented* in the primitive church.

And, I pray, in what earth is their crown to be conferred, who have conquered the enemies of Christ and of themselves? In what earth, I pray, shall the conquerors, who share his triumph, enjoy the goodness of the Lord?

But O, ye sinners in Zion! let horror come upon you. O, ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God, the Judge and the Avenger, will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! (according to the divine oracles, which are both more durable than the pillars of Seth, and never to be called in question,) the heavens shall pass away with a noise, the elements shall melt with fervent heat, and the earth, and the works that are done on it, shall be burnt up. O, how terrible will be that great day of the Lord, of which not only predictions in the books inspired by God do everywhere sound and resound, but the rumor also hath penetrated to the Pagans and troubled the Stoics themselves; that there should be a

time, when the sea, the earth, and the palace of heaven, seized by the flames, should burn, and the globe's prodigious mass be in strong convulsions! Nay, the terrors of that day have already had a kind of small shadow, and no more than truly a very minute representation in the most threatening eruptions of Vesuvius, and cities of Sicily swallowed up and sunk into Gehenna.

Very many indeed own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning of fire, and therewith to be destroyed; and the daughter of a priest, who profaned herself by whoring, shall perish by burning alive. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become, by-and-by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which, with what great commiseration could the venerable patriarch answer the unbelieving scorners! "Miserable men! know that not any *metaphorical* waters shall overwhelm you! At length, and presently, ye shall feel *literal* waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted." Nor will it be otherwise in these our last days. Good God, for what times hast thou reserved us!

Scoffers they are, who think that all things are forever to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves in the obscurities of figures from the sight of Him who sitteth on the throne.

There are very many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who, by improper and excessive *allegorizing*, darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing with their charms the spirit of slumber on those sitting weary on the grass. Would that some Nepos indeed might arise, to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near and hastening apace: a day of fury, a day of anguish, a day of devastation, and the greatest devastation too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of his zeal: for he is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of Antichrist, and the thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near: that period is nearly present; yea, and the age is already begun in which the most importunate prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which

blessed is he that waiteth. That term of days is almost present, and not to be deferred. The delay of the end is neither to be sought, nor wished for, any longer in the prayers of the church. No: but come, Lord Jesus, come quickly! Why delayeth thy chariot its return? Why linger the drivings of the chariots?

Although forewarned by these prophecies, and others of the like kind, in the divine code of both Testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night. But where are those wakeful servants of God, whom it will not surprise, while they securely sing, "The Lord delayeth his coming?"

When the Son of God, who is also the Son of man, shall be seen as a sign in heaven, with what agonies and outcries will the earth, that is to be desolated by flames, be filled, as, thunder-struck, it shall behold Jesus, from whom a river of fire shall go forth, riding on clouds, and sitting on the throne, and thousands of thousands of angels, even myriads of myriads, ministering unto him, and assisting! Then shall he send his angels, that they may rescue the elect, assembled from all parts of the earth, from these flames, so greatly to be dreaded. In a most corrupt state of the world, where now all flesh hath corrupted his way, they shall be found both obedient to Christ, and walking humbly with their God, and laying up for themselves treasures in the heavens, and sealed for redemption. That nation of the righteous shall possess the new earth, which will become a renovated Paradise, and there, the fires being at last extinguished,

righteousness shall dwell; and they, being freed from sin, the author of death, and changed into immortality, shall enjoy the Paradise regained.

* * * * *

Art thou a minister of the word? Attend thereto. Thy hearers are to be persuaded by *thee*; and O! thou thrice and four times blessed man, if thou shalt persuade them, so that, being drawn into serious and sincere piety, they may be counted worthy to escape all these things that shall come to pass, when that day, which shall burn as an oven, shall like a snare invade all the dwellers on the face of the earth, and they shall stand, exulting, in the presence of the incarnate and enthroned God. No business art thou charged with but this. This is the labor, this the work, in which thou must ever sweat.

Art thou a Christian? Be on thy guard, by prayer and watchings, not of the eyes indeed, but by the faith of a foreseeing mind, (such as once flourished in the primitive church,) and by the moderate and temperate appetite and sober use of worldly things, lest the sudden and unexpected coming of the Lord unseasonably surprise thee.

Yes, O beloved! prepare; and in the exercise of hope, haste unto the coming of the Lord: and, seeing that ye look for such things, study that ye may be found of him without spot and blameless.

The church is *shortly* to be gathered.

THE SECOND ADVENT.

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The glory! the glory! by myriads are poured
The hosts of the angels to wait on the Lord;
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered charnel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met!
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word!

O mercy! O mercy! look down from above,
Creator, on us, thy sad children, with love:
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.

DISSERTATIONS

ON

THE TRUE INHERITANCE

OF THE SAINTS,

AND THE

TWELVE HUNDRED AND SIXTY DAYS

OF DANIEL AND JOHN;

WITH

AN ADDRESS

TO THE CONFERENCE OF BELIEVERS IN THE

ADVENT NEAR.

BY WILLIAM MILLER.

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PREFATORY REMARKS.

DEAR BROTHER HIMES:—I send you a few thoughts for publication on the text, Matt. v. 5: "Blessed are the meek, for they shall inherit the earth;" with a dissertation on the 1260 days of Daniel and John. On this latter article I have nothing to say, except to invite the critical examination of the students of prophecy who oppose the theory I advocate, and to show, if they can, that these prophetic periods *did not end* in 1798.

My object in the first article, you will readily perceive, is to try, if possible, to get some of our brethren of the spiritual reign, and also those of the English view, to look at the promises of God in their proper light; and, if possible, to save some of them from preaching a doctrine which flatters the carnal heart with the idea of a future peace and safety, and prevents many a careless and unwary soul from seeing the awful danger they are in, promising themselves a long time to come, when sudden destruction is at the door.

Two ideas I hope our brethren will weigh well before they go about deceiving souls, as I do most solemnly and sincerely believe their doctrine is calculated to do.

1. Is this promise made to all the redeemed; or only to those who may live in some age of the present evil world? I hope some of the advocates of the spiritual reign, will answer this question honestly and fairly. Did the disciples who heard Christ, do right in believing in this promise for themselves? or did they understand the Savior to refer to some of the meek who might live in some after age? And, if so, would it not be right to apply all the promises of this chapter to the people living in one age only? Again, if the meek are only to inherit

the earth, how can the carnal Jew; and the as carnal heathen, inherit it at the same time? I cannot believe that those wicked Jews will be joint heirs with Christ and the meek.

I would also inquire if this inheritance is not at the same time that Daniel speaks of, when the saints possess the kingdom, under the whole heaven. Daniel vii. 22, 27: "Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

2. If the text, Matt. v. 5, "*Blessed are the meek; for they shall inherit the earth,*" is to be understood as belonging to the millennium day before the resurrection, then all the promises contained in Matt. v. 3—12, must be construed to mean the same time, by the same rule. If so, how can the promise, Matt. v. 10, 11, "*Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven; blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake,*" be fulfilled? Can there be persecution for righteousness' sake, when the saints possess the kingdom under the whole heaven? Will men revile you, and persecute you, and say all manner of evil against you falsely, for Christ's sake, in this millennium? No. Then if these persecuted brethren had died before this day came, how can they possess the kingdom on earth, except they rise from their graves? Who, then, can claim this promise? Not those who live in this millennium; for they are not persecuted. Nor

those who live before this day; for they are dead. Who, then, shall possess the kingdom of God, under the whole heaven? and who are the meek, to inherit the earth?

I boldly and fearlessly say, such a millennium as our opponents of the second advent present, is impossible to be realized in the earth, before Christ's coming, and the resurrection of the just. I challenge the world to show us how these things can be.

If Christ is at the door, and the time has come when "he will thoroughly purge his floor," and when he "will burn up the chaff with unquenchable fire," will it not be an immense detriment to the world of mankind to flatter them with a long time of peace and safety, when sudden destruction is coming upon them? O ye servants of the Most High, beware what you teach!

Where has Christ taught such a millennium as you teach? Put your finger on the place, and tell me where? I ask one text, one passage; in the name of my Master, I ask you where? Give me none of your great men as authority, none of your wise sayings, no vain philosophy, no commandments of men; but the plain word of God. Where is your proof? Souls are hanging upon your skirts; you cannot slumber safely. There has a cry gone forth: "Watchman! what of the night? Watchman! what of the night?" We adjure you by the living God, that you tell us the truth. You profess to be teachers; O teach us with the wisdom of God, and not of men. You call yourselves pastors; feed us, then, with the rich promises of God, rather than vain traditions received from the fathers.

We ask for "bread;" give us not "a stone."

WM. MILLER.

Boston, Jan. 1, 1842.

THE TRUE INHERITANCE OF THE SAINTS.

MATTHEW v. 5:—"Blessed are the meek: for they shall inherit the earth."

So says the dear Savior, and so said the Holy Spirit by the sweet psalmist in Israel.* This then is a promise of God, given by his Spirit, and ratified by his Son Jesus Christ. Who then will say, this promise will never be consummated? Many, my kind reader, have said what is tantamount to a denial of this promise, or an unbelief in its fulfilment.

The kings of the earth have opposed it, and will as long as the devil is prince of the power of the air, and ruler over the children of disobedience in the earth. The great men and mighty men of the earth, have, and will oppose this glorious promise, so long as the world is governed by physical force, and war, rapine, and lust are the instruments of power. The proud clergy will oppose this good promise, as long as they seek to please men, to lord it over the heritage of God, to obtain notoriety over their fellows; or to gratify their lust by sanctimonious names or

* Psalm xxxvii. 11.

titles, which our Savior forbade his followers to receive, or wear.

All impenitents will oppose it, so long as they possess reason or judgment: for they well know if none but the meek should inherit the earth, they themselves must be thrust out: and this is the very reason why a certain class of men never quote this text to prove universal salvation; because their reason tells them that shame would mantle their cheek with a blush, to claim this appellation for all men.

Then let me discuss my subject in the following order:

I. I WILL INQUIRE, WHO ARE THE MEEK?

II. WHAT EARTH IS PROMISED AS THEIR INHERITANCE? AND WHEN, AND HOW, THIS BLESSING WILL BE ACCOMPLISHED?

I. WHO ARE THE MEEK? They are not the proud Pharisees, who think themselves better than others; for this would be a contradiction of terms. To say a proud man is a meek man, would be putting evil for good, and I should meet with the wo pronounced by the prophet Isaiah, (v. 20,) "Wo unto them that say concerning evil, it is good." And the wise man says, Proverbs xvi. 5: "Every one that is proud in heart, is an abomination to the Lord." It cannot be a bigoted man; for the prophet has pronounced a solemn wo against all such. Isaiah v. 21: "Wo unto them that are wise in their own eyes, and prudent in their own sight."

It cannot be those who are seeking honor of men, or one of another; for Christ says of such, "But I know you, that ye have not the love of God in you." It cannot be those who are fond of titles, love the uppermost rooms at feasts, chief seats in the assemblies, greetings in the markets, and to be called of men Doctor, Doctor, or Rabbi, Rabbi; for Jesus says of the like, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Matthew xxiii. 1—23. Who then can it be? you may inquire; for there is no sect in Christendom, at the present day, but are seeking for the honors and emoluments of the world. I acknowledge your charge is apparently just, but not universally true. As it respects the leaders and most active men, as the world would judge, in all the sects of Christendom, I fear your objection would hold good in the main; and the reason is plain: meekness is modesty; it "vaunteth not itself, is not puffed up;" and, of course, in the bustle of the present day, meekness would not be found in the world's first ranks. It is only in a time of severe trial, or great persecution, that you will discover the meek man in the front rank; and then he "doth not behave unseemly, seeketh not his own, is not easily provoked, thinketh no evil."

Therefore, not many mighty, nor many noble, or rich, will be found in the company of the meek, in such a time as this. Yet

God has reserved, in my opinion, more than seven thousand, who have not bowed the knee to Baal, (the god of honor.) But, who are the meek? I answer, Christ was meek, as he tells us: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls." Again; "Behold thy king cometh unto thee, meek," &c. Christ, also, has the same promise from the Father, Psalm ii. 8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The children, which are born of the Spirit of God, are meek, because they possess the same spirit, which was in Christ. Isaiah xxix. 19: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Those who are given to Christ by the Father, are called the meek. Psalm xxii. 26, 30, 31: "The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Those who obey the commandments of God. Psalm xxv. 9, 10: "The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such

as keep his covenant and his testimonies." Those who obtain salvation through faith, and are saved from wrath in the day of the Lord's vengeance. Psalm lxxvi. 9: "When God arose to judgment, to save all the meek of the earth." In one word, the meek are penitent, humble followers of Christ—obedient in word and doctrine—lovers of truth and righteousness, of a contrite spirit, a broken heart, and a reconciled mind to God; a poor and a persecuted people, hated by the world, despised of men, but chosen of God, and precious.

And now, my friend, where shall we go to find such a people as this? There is a people somewhere on the earth that will answer to the description of character given us by our blessed Master in Matthew v. 3—12, inclusive, or the promise of God would be of no effect. What sect, or denomination shall we visit, to find a people of this description? Let us go to the Baptist,—a sect to which the writer belongs. What do we see? A people "*poor in spirit*?" If so, they are making great efforts not to remain so much longer; for they are seeking anxiously for a good share of worldly goods and popular applause, and are very successful in their calling, in those things. Do they "*mourn*?" Yes, for the want of more riches and honors of this world. Are they "*meek*?" Many of them would blush to claim that appellation. Do they "*hunger and thirst*"

after righteousness?" I fear many, very many of us, are hungering and thirsting after the wisdom of the world, and to favor tyrants and slaveholders, more than to seek righteousness and truth. Will they show mercy? Not if you differ with them in the least article of their creed, or oppose the least of their popular schemes of the present day. But are they not pure in heart? Dare they claim this grace? No; unless a man can claim it, while his heart is full of self-love, a love of the world, and pride, avariciousness, and covetousness. Surely you will give them some praise as a sect. Are they not peacemakers; and may they not be called the children of God? They make no peace with one another, nor with other sects, if they cross their path. They plead for, and support war as a sect; and I would be very thankful to know in what sense they can be called peacemakers at the present day. Are they not "persecuted for righteousness' sake?" If they are, then to be persecuted, is not what I have supposed persecution meant: but this, as a sect, they will not, dare not claim.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." May they not claim this blessing as a sect? Where is the world saying all manner of evil against the Baptists? If we should claim this, the world would have reason to call us liars.

To what sect shall we go, where we may find the meek? To Presbyterians? No, no, say all the other sects, they cannot be the meek; for they are much more anxious to obtain good names from men, and honors of the world. Yes, yes, none seek for these things more. They cannot be the meek. And if we could give them the preference, still there is a difficulty, we cannot well surmount;—there are two parties there; and until they make peace, we could not call them meek; I refer to the old school, and the new school.

Where shall we find the meek? for they must inherit the earth. Shall we find them in the Church of England? Methinks I hear a rush, and all the other sects cry out, at once, no, no. Why, what's the matter now? Shame, shame, to call them meek. They do not even pretend to have their members all born of the Spirit; and if pride, and the love of the world, and a love of the honors from men, and the high-sounding titles, are opposed to meekness, surely you cannot claim the world for them.

Shall we go and try the Methodist? Methinks I hear, from every other sect, no, no. They are as proud, and much more selfish, than others of our sects; they love the world, are covetous, and boasters, and, in common with modern sects, choose the highest seats. We cannot, will not, call them meek.

And, if we should go to any other sect,—to Christians, Freewill Baptists, Protestant Methodist, Moravians, Disciples, Lutherans, Unitarians, Greeks, Quakers, Shakers, Mormons, Turks, or Jews, we should hear a loud voice,—no, no,—from every other sect. Where then can we find the meek? I answer,—from the four winds of heaven, from every continent, from land and sea, from every age, from every clime, from every nation, kindred, tongue, and people, on our globe, from every sect, from Catholic and Jew, from high and low, from rich and poor, from bond and free, from the fair Georgian to the dark African: “For thou was slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.” Not *all*, of any class, or sect, or nation, kindred, tongue, or people; but, *out* of every class; so says the text, and so my soul believes. “And hast made us unto our God, kings and priests, and we shall reign on the earth.” Revelation v. 9, 10.

But will not the earth be inherited by the meek before the resurrection of the saints? NEVER. But I have been taught to believe, says the objector, that the time was coming, in the gospel day, when the meek would inherit the earth; that is, the nations of the earth would, at some time, all become holy, and constitute a universal race of the meek. This could not be “*the meek*,” if such a

state of things could be brought about; it would be only a PART of “*the meek*.” This promise to the meek seems to me to be a general promise to all “*the meek*.”

Did not the dear, meek children of God, who then heard the Savior speak, receive that promise to themselves, with all the other promises in that chapter? Certainly. Then, if you are correct in your views that only those who lived in that day will inherit the earth, you must see, that they have been deceived; for they have been dead near eighteen hundred years. And if that promise can be thus taken away from them who heard him, I ask, what promise was there given in that sermon, which might not, by the same rule, be taken away, and given to a people who may live in ages long to come? And what warrant have you, or I, that any promise belongs to us? I hope you see the folly of such constructions.

Again; the promise to Abraham, “that he should be heir of the world,” was not to Abraham or his seed, through the law, but though the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to *all* the seed; not that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Romans iv. 13—16. You cannot help

but to see, that the promise to Abraham, that his seed should be heirs of the world, is virtually the same promise as made by Christ, "The meek shall inherit the earth;" and this is made sure to all the seed, both under the law and under the gospel. How then, I ask, can this promise be verified until after the resurrection of all the saints? "For God is not a God of the dead, but of the living."

Again; if the meek are to inherit the earth in this state of things, I wish some one would prove to me which Christian sect will be the favored sect; for there can be no division in that state of meekness; they will all be peacemakers there. And you, gentlemen, who are in favor of such a millennium, and expect it to be brought about by the present gospel, and the means now in use, are very remiss in your duty, it appears to me, if you do not settle that point immediately, and begin your millennium without a moment's delay. If ministers and watchmen ever will see eye to eye, in the gospel day, *why not now?* Come, show us the first fruits of your happy millennium. And begin ye watchmen in Zion; tell us, who shall lead us in this glorious cause, to make all sects one? Shall the mother Catholic church of Rome lead us? No, no,—no pope, cry a hundred voices at once. Who then shall lead us,—her oldest daughter, the English Episcopal church? No,—no bishops of Eng-

land shall lead us, say a hundred voices more.

To whom then shall we look? The twin sister of the last, the Lutheran church? Ninety and nine voices join in one cry,—she is dead, twice dead, and ought to be plucked up by the roots; this will not do.

What do you say to some of her younger daughters,—the Presbyterians, for instance? No, by no means; we may as well be ruled by popes and bishops as by a presbytery. Indeed, gentlemen, you will be hardly suited. What do you say to the Congregationalist grand-daughter of the old lady? Away, away, say many speakers at once. She is proud; too much pride for her years,—cannot bear her.

Well, then, let us take another grand-daughter, in another line. What say you to the Methodist,—will you follow them? No, no, she has too many bishops for her cloth,—not a little too proud, and over much righteous,—cannot follow her. Then let us try some of the illegitimate daughters;—the Baptists. See, see, a hundred noses are turned up at once; all cry out,—it is an insult,—come from Munster, or nobody knows where,—tries to be proud, but makes a fool of herself,—shows her bringing up,—low bred,—but loves to imitate her more proud neighbors,—she is puffed up, doting on smaller matters of the law,—she has become vain in her imaginations,—thinking herself something;

she knows not how others look upon her. We will not have her to rule over us. Shall we call up the other sects, legitimate, or illegitimate? Scores of voices cry out at once, name them not.

Where then shall we go? The watchmen must see eye to eye, they must lift up their voices together. Come, tell us, to whom shall we go? To Christ,—so say you all; *but is Christ divided?* And if we should go to him, and be one in him, we must drop our sectarian names, and be called by a new name. What,—Christian? No. Why not? Because it is the name of a sect already. Away with that name then. Shall we be called Unionists? Are they not a sect, as deep in the mud as we are in the mire? They say we must all come to them. We can have no fellowship for them; for they are only making new divisions in our old sects, to build up a new one to benefit themselves. Ye believers in a temporal millenium, tell me how you calculate to bring on your happy time, and who will rule the earth? Who will be our king, and who will set upon the throne of David forever? You are well aware, if the meek inherit the earth, they must have a king and a kingdom, and it will stand forever. For Daniel plainly tells us, (vii. 27,) “And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most

High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Serve and obey whom? I answer, the Lord Jesus Christ. See verses 13 and 14: “I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that (the meek from) all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.”

But, says the objector, we read that Christ's reign must cease. 1 Corinthians xv. 24—28: “Then cometh the end, (viz., at the coming of Christ) when he shall have delivered up the (mediatorial) kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.” To me, this is the amount of Paul's remarks: God has given all power on earth, into the hands of Jesus Christ, as mediator, to give eternal life to as many as the Father has given him, or as many as shall believe on his word; and when the end of this mediatorial kingdom shall come, he will raise his children, and all the meek of the earth,—“For he must reign, until he hath put all enemies under his feet, the last enemy that shall be destroyed is death,”—to him or the church: “for he is head,” or

king, "over all things to the church;" then he will dash all the kingdoms of the earth to pieces; destroy all those wicked men who rejected the gospel, and who would not have him as mediator to rule over them; and shall raise his church and present it to God, without spot or wrinkle, holy, unblameable in his sight. See 2 Corinthians iv. 14, Ephesians v. 27, Colossians i. 22, Jude 24. Then the glorified kingdom will be given to Jesus Christ, and he will be known as our God forever; for "he is over all, God blessed forever." Romans ix. 5, Colossians iii. 11. See also Ephesians i. 22, 23: "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." But he will not raise the wicked until a thousand years after, says the objector. How then can he conquer death until the second resurrection? The inconsistency is not in the Bible, of which you complain; it is in your understanding of it. Where has God, or Christ, or the Bible ever promised to conquer death for the final impenitent? Show me the passage, and I will acknowledge the restorationist has some ground for his faith; but I never could find the least promise, or hint of anything of the kind. But will you not admit, says the objector, that the wicked will arise from death? Yes, I will admit it; or, which is the same

* See page 66.

thing, I will admit they live again in the flesh: but what has that to do with the subject? So far from death being conquered, they are no sooner raised and judged, than they are sent into the second death, which is apparently much more awful and terrible than any previous death; for from this death there is no reprieve. Well, then, will you not agree that they are raised in Christ? No, I cannot; because it needs proof. Will you not agree that they are raised by the power of Christ? I will; for all that are in their graves shall hear his voice and come forth, they that have done good to the resurrection of life, (death conquered) and they that have done evil unto the resurrection of damnation (death eternal.) "Thou didst cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment, to save all the meek of the earth." Psalm lxxvi. 8, 9. "The Lord lifteth up the meek, he casteth the wicked down to the ground." Psalm cxlvii. 6. The meek are the penitent and humble followers of Christ, who shall be saved in the day of the Lord Jesus, and have part in the first resurrection. Blessed, indeed, are the meek, for they shall inherit the earth. "Thy people (the meek) also shall be all righteous, they shall inherit the land forever." Isaiah lx. 21.

II. WHAT EARTH IS PROMISED TO THE MEEK,
AS AN INHERITANCE?

Earth, has a number of significations. (1.) It means the terraqueous globe, as in Gen. viii. 22: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." (2.) It means the land, as in Gen. i. 10: "And God called the dry land earth." (3.) It means the inhabitants of the earth, as in Gen. xi. 1: "The whole earth was of one language."

I have an opinion that "*the earth*" in our text means the globe which we inhabit. Man was made to inhabit the globe; and if the devil can prevent this part of God's purposes from being executed, then so much of the design of the Almighty would be frustrated. But he cannot do it: for Jesus Christ has engaged to redeem the earth from the curse, and fill the world with fruit of the holy seed: "the meek shall inherit the earth." And already he has given indications of his power to do what he has engaged to perform.

First; he has proved his power to forgive and cleanse penitents from sin, on earth. This even his enemies acknowledged he did; for they brought it as an accusation against him. Mark ii. 7, 10: "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" Then Christ says, "But that ye may know that the Son of man hath power on earth to forgive sins." This is one great step towards executing this glorious purpose and promise of God.

Secondly; he has manifested his power to conquer death, by raising Lazarus and others, and afterwards taking his own life again; showing that he has power to raise up all the meek of the earth. If this could not have been done, then death would have held us in bondage; and how could the meek inherit the earth? For we must have bodies to inherit the body of the earth, and substance to inherit substance. Therefore, two important hindrances to our inheriting the earth are removed by the manifested power of Christ. Another power is also necessary to be used in order to ensure the happiness of the meek. *Thirdly*; evil spirits must be driven out of the earth, or the meek might be liable to deception and error, which would fill the earth with confusion and despair: but in this Christ has proved his power, by casting out a legion of evil spirits from one man, and many out of others, and driving them into the sea, and doing as he pleased; showing that in due time he would be able to chain Satan and his host, that they come not upon the earth to trouble or deceive the meek.

Fourthly; he must cleanse the earth, in order to make the place of their residence glorious. This has been once done by water. And as Peter tells us, (2 Peter iii. 6, 7,) "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by

the same word (or power) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," at the coming of our Lord Jesus Christ, with all his saints. Some say this burning day is not to be until after a thousand years' reign of the saints on the earth. I must differ from such; for I can see no object in burning the earth after the meek have inherited it a thousand years, and after the new heavens and new earth are created. I know your objection; for you say,—the new heavens and new earth are not created until after the thousand years' reign. But that needs proof. And one thing is certain, this thousand years is the great sabbath of rest spoken of by Paul in Heb. iv. 1—9; and Paul tells us that when this day of rest shall come, and when Christ hath entered into his rest, he will cease from his labors, as God did from his; and if Christ has not created the new heavens and new earth, then how can he cease from his labors? For he says, "Behold I create new heavens and a new earth." Isa. lxv. 17—19.

Again; Peter says, (2 Epistle iii. 13,) "Nevertheless we, according to his promise,"—Whose promise? Christ's. Where has he promised? Matt. v. 3—12: "Blessed are the meek," &c.—"look for new heavens and new earth, wherein dwelleth righteousness,"—the meek of the earth. Also the new Jerusalem is on the earth during this thou-

sand years. See Rev. xx. 9: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Will that be burned up? But it is evident that God will cleanse the world by fire, before he reigns with his saints, or the meek, on earth. See Matt. iii. 12: "Whose fan is in his hand, and he will thoroughly purge his floor, (the earth,) and gather his wheat (children of the kingdom) into the garner: (New Jerusalem) but he will burn up the chaff (the wicked) with unquenchable fire." This is evidently the same burning day that Peter describes as at the coming of Christ. 2 Peter iii. 10—12: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, (or men of the earth,) and the works therein, shall be burnt up." Not the globe; for if Peter had meant the globe, there would have been no propriety in mentioning the works in the globe, after the globe itself was burnt. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The meek are not yet the inheritors of the earth; for it is the present inhabitants that are commanded to be "Looking for and hasting unto the coming of the day of God, wherein

the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." The elements of the earth are air, fire and water; these will be so overpowered by fire, as to melt with fervent heat. As water once overpowered the earth, and destroyed all living from the face of it, except those who were prepared for it; so will fire overpower the earth, and burn up all living, that have not the "form of the fourth" with them. And after that, the heavens and earth will be new as they were after the flood. And the meek will inherit the earth forever. One more evidence I will bring, that the wicked must be cut off from the earth before the meek shall inherit it. Psalm xxxvii. 10, 11: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." In this passage we are clearly taught that when the meek inherit the earth, there will be no wicked on the earth. Then this must be after Christ's coming; for Paul tells us, 2 Thess. ii. 8: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

So it will be impossible to find any time between now and the coming of Christ, but there will be wicked on the earth; and after-

wards, you shall diligently search for his place on earth, and it cannot be found. Where then is the temporal millennium? Or where shall we find the unconverted Jew or wicked heathen in this reign of the meek? for thou shalt diligently consider his place and it shall not be. Again; Psalm xxxvii. 22: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Blessed are the meek, says the dear Savior. Again, verse 34: "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." What shall we see? We shall see the meek inherit the land, when the wicked are cut off. And when shall that be? Paul says, "Whom the Lord shall destroy by the brightness of his coming." David says, verse 38: "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Christ tells us, Matt. xiii. 30: "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

How exactly all the Scriptures harmonize in this view of our subject! And take any other view, and difficulties meet us in every step. I would ask, why are men so loath to look at our subject? And why do the dear servants of Christ put off the exam-

ination of this subject until it will be forever too late? I adjure you, as you love my Master, as you love souls, as you love truth, examine these precious promises. If I am correct, you certainly must see that the doctrine of a temporal millennium, or of the Jews' return, are and will be the cause of sinking thousands to endless ruin. I know you preach immediate repentance, and I thank you; may God bless you in so doing: but you know the human heart is as prone to put off repentance, as it is death; and you are well aware that some of our neighbors and friends reject every motive you can place before them concerning duty, or death. They mean to repent before they die; they expect to die, but not now. Therefore they are not ready to repent or die. Now, say you, preach as Paul did, a judgment to come. Poh! say they; you need not try to alarm us with that stale doctrine: you say that we must have a thousand years yet, before the judgment; or the Jews must return, and build old Jerusalem again; or Christ must come and live on earth a thousand years before he destroys the wicked.

These are so many shields to ward off present necessity, and they become to the poor, blind sinner, peace and safety, although you design it not. Yet if it should be false, think, my dear brethren, do think, what awful consequences will actually follow. It can do you no harm to examine; truth is

what you want; you want no error,—it will do no good.

A certain impenitent man, in a place where I was giving a course of lectures, went to the minister of the place, and enquired of him what he thought of Mr. Miller's lectures, and especially concerning the thousand years' millennium before Christ would come. The minister answered him, by saying, "Mr. Miller has taken away my millennium, root and branch." "Well, do you not suppose the Jews must return and be converted?" "I have also been shaken from that belief," said the minister. He said the poor man dropped his head, turned pale, and after a moment's reflection, observed, "then Mr. Miller may be right, and I am gone." May you, my dear reader, find as honest a minister as the one I have just mentioned; and if you are in a lost condition, may you cry to God, "I am gone," and find one to help when you shall be in deep trouble. Amen.

DISSERTATION ON THE TWELVE
HUNDRED AND SIXTY DAYS, BY
DANIEL AND JOHN.

It is very evident to every Bible student, that "time, times and a half," "forty-two months," "and one thousand two hundred and threescore days," mean the same length of time, in the prophecies of Daniel and John. And although they apply to different things, yet they have been, and will all be fulfilled in the same period of time. I shall therefore take up the several places where they occur, and show as well as I can, by Scripture and history, what the terms import,—when they began,—and when they had their end, or when they will have their accomplishment, as the case may be.

Daniel vii. 24, 25: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most

High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time."

We must notice, in the first place, that this power, into whose hands the saints are given "until a time, and times, and the dividing of time," is a part of Daniel's fourth kingdom—the Roman. (See verses 7, 8, 11, 19—23, of the 7th chapter.) Again; it is represented as coming up after the Roman kingdom should be divided into ten parts. Verse 24: "And the ten horns out of this kingdom, are ten kings that shall arise: and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings."

Of course, this power must have arisen after the empire of Rome fell, and after the division into ten kingdoms, which all happened before the beginning of the sixth century, A. D. 489. The character and acts of this power are minutely described by Daniel. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High." This is the same character that Paul calls "that wicked," or "that man of sin." 2 Thessalonians ii. 3—8: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so

that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

"Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God." Is it possible for any man, not prejudiced, not to understand this power to mean Rome in its papal state? It must be in the Roman kingdom; or in the fourth and last empire of Daniel's vision. This little horn was to come up among the ten. I believe all commentators and historians agree that the western empire of Rome was divided into ten kingdoms. Then this power was to come up in the west; it was to make "war with the saints and prevail against them, until the Ancient of Days came, and judgment was given to the saints of the Most High." Before the end of the world, his dominion was to be taken away. Daniel vii. 26. Or, as Paul says, 2 Thessalonians ii. 8: "And then shall

that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming." This horn then must be the power which was to have power over the western kingdoms in the Roman empire, and the people of the Most High are to be given into his hand for a time, times and an half, or which is the same thing, twelve hundred and sixty years. This same power is mentioned by John, in Revelation xiii. 5: "And there was given unto him a mouth speaking great things, and blasphemies; and power was given him to continue forty and two months," or twelve hundred and sixty years.

From a similarity of character and acts, as well as the time this power was to make war with the saints, (not the Jews,) we cannot be mistaken; it must mean papal Rome. See John's farther description of this power, Revelation xiii. 6—8: "And he opened his mouth in blasphemy against God," by calling himself "*Most Holy Lord God, the pope*;" "to blaspheme his name and his tabernacle," by calling that abominable city of Rome, where everything is unclean and filthy, the "holy city—holy catholic church;" "and them that dwell in heaven,"—those that are departed from this life—are worshipped as gods by the subjects of this same power. "And it was given unto him to make war with the saints, and to over-

come them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Thus we see the character and marks of this power agree in the writings of Daniel, Paul, and John.

And now, if we can find the same harmony in the beginning of this power, and in the ending of the same, agreeing with history, we cannot be far from right.

THE BEGINNING OF THE LITTLE HORN, OR PAPACY.

Daniel says it came up among the ten horns of the Roman empire, meaning the ten kings; and that he should be diverse or different from the ten. Then he would subdue three kings. Also, Daniel xi. 31: "They shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and place the abomination that maketh desolate." Paul agrees with Daniel. 2 Thessalonians ii. 3-8: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Verse 4: his character. Verse 5: "Remember ye not, that, when I was yet with you, I told you of these things? And now ye know what withholdeth, that he might be revealed in his time:

for the mystery of iniquity doth already work: only he who now hindereth will hinder, until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

John says of the same power, Revelation xiii. 2: "And the beast which I saw was like unto a leopard, (the Grecian kingdom,) and his feet were as the feet of a bear, (Persian,) and his mouth as the mouth of a lion, (Babylon;) and the dragon gave him his power, and his seat, and great authority." Also, in Revelation xvii. 12, 13: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

In these passages we must expect to get a clue to know when and where we shall find the beginning of the twelve hundred and sixty years.

1. We can satisfy any mind that it was among the ten kings; therefore, we cannot begin it before about A. D. 538. Then the ten kings became, of course, of one mind; for when they were all converted to the Christian faith, then how natural that they should agree and give their kingdom unto the beast until the words of God shall be fulfilled.

2. The three kingdoms were then plucked up,—the Heruli, Vandals, and Ostrogoths,—the last of which was the Roman kingdom, in 538.

3. Justinian, emperor of Constantinople, (called the dragon,) gave the pope of Rome "his power,"—meaning a code of laws, on which his power was established, and which were continued until the French abolished them, when Italy was made a republic, in 1798,—“and his seat,”—the city of Rome, the capital of the Roman empire,—“and great authority:” he made the bishop, or pope, head over all others, both in the Greek as well as in the Latin churches.

4. The remainder of the kings acknowledged the supremacy of the pope, and became subject to his ecclesiastical domination, about the same time. Thus was the rise and establishment of that power, which Daniel calls the “little horn,” and the “abomination that maketh desolate;” Paul calls, “the man of sin,” “that wicked;” John calls the same power, “beast,” and “woman,” “mystery Babylon, mother of harlots.”

This power, thus described by these inspired prophets, as they tell us, was to exercise power over the kings of the earth, and war against the saints, “time, times, and a half,” or “forty-two months,” which, in prophetic language, means twelve hundred and sixty years. If this time began

when the emperor Justinian subdued the Ostrogoths and Arians in Italy, and gave power to the bishop of Rome to rule over all others, both east and west, and when the city of Rome was made the seat of papal power, and when that power began to be exercised over the kings of the ancient Roman empire, and a war of extermination began against the saints, who would not yield obedience to the idolatrous worship of papacy; then it must have had its rise in A. D. 538, to which add twelve hundred and sixty, and it will end in A. D. 1798. We will now see if the prophecy of the end will warrant us in the beginning.

THE END OF PAPAL DOMINION.

Daniel says, (vii. 26,) “And they (the ten horns, or kings) shall take away his (the pope's) dominion, to consume and to destroy it unto the end.” Who, I ask, can be so ignorant as not to know, that the power or dominion of the pope was taken away in the year 1798? Two hundred and ten years before, or “seven months” in prophecy, England had broken off the yoke of papacy, and some of the German states had joined England in the protestant declaration of rights, against the catholic league: but for the year 1798 was reserved the final stroke, which broke the last link of papal dominion over the kings of the earth, and a

consumption was fastened upon papacy which has caused them who worship the beast, to gnaw their tongues with pain. (See the letters of the pope to the priests, of late date.)

Paul says, (2 Thessalonians ii. 8,) "Whom the Lord shall consume with the spirit of his mouth (preaching of the gospel) and shall destroy with the brightness of his coming." Surely no one can deny, but that the gospel, as it has been preached for more than forty years, has produced a consumption on papacy, and has fulfilled this part of Paul's prophecy to the very letter. Even the pope himself is our witness.

John says, (Revelation xiii. 9, 10,) "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." It is evident that the prophet is here telling every man, who is not a bigot, or prejudiced against the truth, who has an ear to hear, how this power would come to its end, of forty-two months, spoken of in the fifth verse. As he would lead into captivity the kings and their subjects during the forty-two months, so, in the end, would they, the kings and their subjects, lead this power into captivity. This was literally fulfilled in 1798. The pope was taken from his throne on the 15th day of February 1798, and by

the French army made a captive, and kept a prisoner until 1799, when he died in captivity, in France. This power had wielded the sword of his civil authority over the the kingdoms and states of Europe for many centuries, and had pulled down and set up at his will, and by the power of his armies had destroyed kings and their subjects. He now must be killed in like manner. When the twelve hundred and sixty years should be finished, his power would be killed, or taken away by armies, or by the authority of the kings. And sure enough, when the twelve hundred and sixty years had come to their end, behold, the power which the pope had exercised over others was now exercised over him, and he became a dependant on the breath of Bonaparte for his mere nominal existence as a bishop of the church of Rome.

"*Here is the patience.*" Paul had told the brethren not to be troubled as that the day of Christ was at hand. 2 Thessalonians ii. 3: "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition." This is the same power of which we have been speaking, which Paul tells us would precede the coming of Christ; and would make war with the saints, a time, times, and a half, as Daniel says; and continue forty-two months, as John tells us. Therefore the saints were

to have patience, to wait for the coming of our Lord Jesus Christ, until this man of sin should be led into captivity, and his power be destroyed by the sword of kings. This would try their patience, and when they would see these things take place their "faith" would teach them that they might look for his coming, even at the door. Therefore, when they see these things come to pass, the true saints will believe. "This is the patience and the faith of the saints."

Again; John has another rule by which we may know when the end of this power will come. Revelation xvii. 16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate, and naked, and shall eat her flesh, and burn her with fire."

The ten kings of the Roman kingdom, shall hate the false church of Rome, and shall make her desolate, by the means of separating from her communion, taking away her benefices and tithes, confiscating her property, and abolishing her laws and ordinances, and renouncing her power by which she had ruled over the kings of the earth. See the 18th verse: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." This prophecy has been literally fulfilled; and yet how many, who pretend to be teachers in Zion, deny the fulfilment as soon as they will the prophecy itself; for they

say we may understand prophecy when it is fulfilled. Yet who believes this, forty-three years after it has all been fulfilled? I am truly astonished at the unbelief and blindness of professed Christians at the present day. The same unbelief which was manifested at Christ's first coming, is as much if not more visible in professors now than then.

Take heed; if God spared not the natural branches, how will he spare those who live in the gospel day?

Thus, then, has this little horn of Daniel come and strutted out its short space of time, times, and a half; but his dominion is taken away. And Paul's "man of sin," who was then in the future, has been revealed; he has wickedly exalted himself above all that is called God; he has set in the temple of God; has been showing himself that he was God; but his proud looks have been humbled, his high titles have come down, he is no more a god, and the hectic fever has bleached his cheek, and his consumptive voice shows him on his decline. How can we help believing?

But we have another mystery to explore, of the same time as the former; it is that, which by Paul is called the "mystery of iniquity," which did already work. It is what Daniel calls the "daily sacrifice," meaning the "daily abomination;" this, too, is to continue a time, times, and a half. See

Daniel xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

This power, which is to scatter the power of the holy people, is a different one, quite from the one we have been attending to. This scatters; that wears out. This treads under foot; that makes war against the saints. This carries us to the end of all wonders; that only to the end of the power of mystical Babylon, over the kings of the earth. This alludes to literal Babylon and the kings of the earth; that to mystical Babylon and the power of the popes of Rome.

Again; in Revelation xi. 2: "But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." This is the same twelve hundred and sixty years; as in the time, times, and an half; and alludes to the time the Gentile kings would scatter the holy people and rule over them. This

was prophesied of by Moses, in the 26th chapter of Leviticus; see 33d verse: "And I will scatter you among the heathen and will draw a sword out after you; and your land shall be desolate, and your cities waste! Deuteronomy iv. 27: "And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you." Many places might be brought to prove the scattering of the Jews, and now I will prove the scattering of the Christians. Matthew xxvii. 31: "Smite the shepherd and the sheep of the flock shall be scattered abroad." The high priest said, (John xi. 51, 52,) "that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." This proves the fact of the scattering of the holy people, who will be gathered when the Lord Jesus shall come in the clouds of heaven, and send out his angels and gather together his elect from the four winds of heaven. And then comes the question, How long to the end of these wonders? The answer was, "for a time, times, and a half;" or forty-two months; three years and a half prophetic, which is twelve hundred and sixty years common time. We now wish to know when the scattering of the holy people began? Isaiah prophesied, in the year B. C. 742, that within sixty-five years Ephraim

should be broken, and be not a people. Isaiah vii. 8. Sixty-five years from that time, in the year B. C. 677, the ten tribes, including the tribe of Ephraim, were carried away, and were never afterwards known as a nation. The same year Manasseh, king of Judah, was carried in fetters to Babylon, and the power of Judah and Benjamin was broken, and the Gentiles exercised their authority over them, and the kings of Judah only reigned by sufferance, paying tribute to Babylon, or the kings of the earth, afterwards. See Lamentations ii. 9: "Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more: her prophets find no vision from the Lord." We see, by this, that the power of the holy people was already scattered among the Gentiles when Jeremiah wrote his lamentations. But the same prophet has told us plainly when this scattering of the holy people began. Jeremiah xv. 4: "I will cause them (my people, verse 7,) to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem." Here, then, the power of the holy people began to be scattered in the days of Manasseh.

Now if we can find a fulfilment of these things in the history of Manasseh, we cannot err. 2 Chronicles xxxiii. 9—11: "So Ma-

nasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh, and to his people: but they would not hear him; wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." This captivity took place in the year before Christ, 677. (See chronology over this passage.)

If this is the time when the kings of the earth began to rule over Zion, and to scatter the power of the holy people for a time, times, and an half, or twelve hundred and sixty years, when will it end? I answer,—when all these things shall be finished. First, the kings exercised their authority 677 years before Christ, and 538 years after Christ; which 677 added to 538 makes up 1215 years only, which did not accomplish the scattering of the holy people, nor the treading under foot of the court forty-two months; or the twelve hundred and sixty years; and this is the reason why John was not to measure, because it would not be fulfilled until mystical Babylon should wear out the saints, and change times and laws, a time, times, and an half; for God hath put it into the hearts of these kings to fulfil his will, and to agree and give their kingdom

unto the mystery of Babylon, or papal Rome, until the twelve hundred and sixty years of mystical Babylon should be fulfilled; which 1260 years added to 538,—when the kings became of one mind, converted to the orthodox faith, gave up their power to the bishop of Rome, and the power of papacy began,—will carry us down to the year A. D. 1798, when the kings again took their power, and will now accomplish the scattering of the holy people, by reigning from A. D. 1798 to 1843, which is 45 years; add which to 1215 which the kings had reigned, before mystical Babylon obtained the power, and we have twelve hundred and sixty years of the kings' reign, scattering the holy people, treading under foot the sanctuary and host, which is properly the court, where the host stands waiting the return of our great High Priest, who will return to bless his people, in turning every one of them from their sins and their iniquities in Zion. There is no wonder, then, that the angel told Daniel, (xii. 12, 13,) "Blessed is he that waiteth (that is, on the Lord) and cometh to the thousand three hundred and five and thirty days;" for then the High Priest of our profession will come out of his temple, from his holy place, to shake terribly the earth, to dash in pieces the kings and kingdoms of this world, as a potter's vessel, to carry them away that no place on the earth shall be found for them. "But go thou thy

way till the end be, for thou shalt rest, (die,) and stand in thy lot at the end of the days." Then all those who have waited on, and for the Lord, will have part in the first resurrection; "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then the sanctuary will be cleansed, and the place of his feet made glorious. Then will be the resurrection of the just, and Daniel will stand in his lot.

When will this glory be revealed? I answer, at the end of these days, which is forty-five years after papacy should lose her power over kings, and after she should be led into captivity by the kings of the earth; when the "seven times" should pass over the holy people, and when the seven years of bondage of the church shall be ended; for God has said, (Deuteronomy xv. 1,) "At the end of every seven years thou shalt make a release;" and none can dispute but these were shadows of good things to come; and God will release his children, at the end of seven years. And all must agree that the children of God have been in bondage now almost seven prophetic years.

I shall now show when the twelve hundred and sixty days had their fulfilment, in Revelation xi. 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-

score days clothed in sackcloth." I shall ask and answer the following queries:

1. Whose witnesses are they?
2. What is a witness?
3. What are these witnesses?

Whose witnesses are these? I answer, they are Christ's; because he is the speaker. See Revelation i. 1: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." Again; he only has power to prophesy, or give the power; for "the testimony of Jesus Christ is the spirit of prophecy;" and he has all power.

Then these witnesses are Christ's witnesses.

What is a witness? I answer there are two kinds, oral testimony, and written testimony. Oral testimony is the testimony of a living person, who testifies to facts which he knows by means of one or all of his five senses. No man can testify to a matter of faith; and all must see the impropriety of supposing these two witnesses can be persons or men, when we read the time,—twelve hundred and sixty days; for we have already shown that these days have only been fulfilled in so many years,—"each day for a year;" and, as no man ever has lived so many years, and, as we have no evidence that any individuals will ever prophesy so long in this state of the world, we must therefore look for some other mode of testi-

mony beside oral. Again; it cannot be a man or men: for Christ positively and plainly declares, (John v. 34,) "But I receive not testimony of man;" which sets that matter at rest forever, that men cannot be the two witnesses.

What are the witnesses, then? I answer, written testimony may be witnesses; and the last will and testament of a man, written, signed, sealed, and ratified by death, is considered the best testimony in the world, and is held almost sacred among all men and in all nations. Then we must conclude that Christ's two witnesses must be the Old and New Testaments; for nothing short can testify, in this our day, concerning Christ. Yes; we have the testimony of Christ himself to this point. John v. 39: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

The very name, two testaments, signifies "two witnesses." If, then, the Scriptures are the two witnesses, where and when were they clothed in sackcloth? I will answer. During the reign of papacy, the Bible was suppressed from the common people; the laws of that power prevented the Bible from being published in any language but the Greek and Latin, in those kingdoms and nations where the Roman church had or could obtain the ascendancy or power; and, for a long season, from the beginning of the sixth century to the reformation in the six-

teenth century, more than nine tenths of our world was covered with gross darkness. The word of God was little known or read, if credit can be given to the histories of those times; and even down to the year 1798, but very little pains was taken to publish the Bible in or among the nations of the earth. And up to that time, protestant writers, many of them, clothed the Bible in mysticism, and taught that it could not be understood by common minds at least. But from that year we may date the rise of missionary efforts, and Bible societies. Then the Christian community began to awake, as from a long sleep of moral night, and began to see and feel the necessity of publishing the lamp of life, to a dark and a benighted world without note or comment. "Then all those virgins arose and trimmed their lamps;" translations of the Bible began, and in the space of forty years since, four times as many languages have received the Bible or parts of it, as had received it in eighteen hundred years before. Well may we exclaim,—the sackcloth is rent in twain; the little book is open; the angel is flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth! We know the two witnesses are no longer clothed in sackcloth. If ever, since the days of the apostles, the Bible has been free and clear, it is so now. Who can say, in sincerity and truth, that

the Scriptures are now darkened by a sackcloth covering? Even the Roman church, who so long suppressed its translation and circulation, are now translating, and circulating too, the Bible in many languages. Then, indeed, must the twelve hundred and sixty years have ended. And you may inquire, When? I answer, When the pope lost his dominion, and Italy was made a republic; when free toleration on religious opinions was given by the power of the French; and when the Bible was permitted to be read and published in any language under the whole heaven,—in the year of our Lord 1798. Then, from the year 538 to the year 1798, was the twelve hundred and sixty years completed, and the word of God fulfilled. Roman bishops may jeer at these calculations; but one thing is true,—the wounded bird will always flutter. So, my dear reader, when you see any of our would-be great men, whether protestant or catholic, begin to laugh or sneer at the writings of a poor old man, believe me, there is a wound.

THE TWELVE HUNDRED AND SIXTY DAYS OF THE
CHURCH IN THE WILDERNESS.

Revelation xii. 6, 14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." By the woman, we must

understand the church; by the wilderness, we must understand, driven away from the "great city which rules over the kings of the earth." Revelation xvii. 17. Or, in plain English, it is the true church of Christ, separating herself from the abominations and communion of the old mother of harlots and abominations of the earth; the Roman church being the only church which has reigned over kings, especially the ten kings of the Roman empire.

The time specified is twelve hundred and sixty years,—the same time Daniel's "little horn" and John's "mother of harlots" were to reign over the kings. Of course, the church of Christ must have separated herself from the mother church at the time the church of Rome obtained her power to reign over kings, in the year 538, when the Arian kings were subdued and made to yield obedience to the orthodoxy of the bishop of Rome, from which time many schismatics, as the historians of the Roman church tell us, separated themselves from the catholic church, as they call her. And Moshier tells us, that in the beginning of the sixth century, many who professed Christianity, opposed the worshipping of saints and images, and many of the unmeaning mummeries of the Roman church.

Then twelve hundred and sixty years would bring us to the year 1798, when free toleration was given to all churches, of

whatever sect or denomination, to worship God according to the dictates of their own conscience, or their own sense of religious duty; even in Italy, the very seat of the beast, and in France and other kingdoms, which had, for ages, held a rigid and iron sway over the minds and consciences of men, and had persecuted and driven away, outlawed and beaten, every church not in fellowship with the Roman bishops and priests.

I ask, can we be mistaken in the fulfillment of this prophecy? Is the church now in the wilderness? And if you should respond,—she is,—I ask you, when then was she out? Not in the apostolic age: for she was not more free then, than now. And then, let me inquire, where is your twelve hundred and sixty years? It can have no meaning. O, Christian! I beg of you, believe in the word of God; do not, I pray you, discard time, any more than manner. Is it not selfishness in us to discard the set times which God has fixed, and not man? Where is our faith? Why are we so slow of heart to believe? Three times we have witnessed,—yes, in the lifetime of some of us,—the fulfillment of the "time, times, and an half," in the accomplishment of the "forty-two months," in the completion of the "twelve hundred and threescore days," and yet, O God, we refuse to believe! Shame on that professor who will not open his eyes!

They tell us we cannot understand pro-

phesy until it is fulfilled. But here it is three times fulfilled in this day we live. What excuse have you now, O ye heralds of the cross? Ah! say you, that is *your* construction; we are not bound to follow your explanations. No, no. But for ages you and your fathers have been telling us that these prophecies were true; and you have told us that when they come to pass we should know what they meant; and although ages on ages have rolled their rapid course, yet nothing has transpired, as you will own; and we, if we should search, and find, as we believe, the prophecies fulfilling, and tell our reasons, you then can taunt us with a sceptic argument,—“this is *your* construction,”—and then not dare to tell us what it means! Awake, awake, ye shepherds of the flock! Come, tell us why these things are not fulfilled. Deceive us not. You stand upon the walls, both night and day; then tell us what it means? We have a right to ask, “Watchman, what of the night? Watchman, what of the night?” An answer we must have; or you must leave your towers. It will not do to answer us, like Dowling, “I am under no obligation to tell you.” Has Zion no better watchmen on her walls than this? Alas! alas! then we may sleep, and sleep, until the trumpet’s dreadful blast shall shake our dusty beds, and the last angel raise his hand and swear, “that time shall be no longer.” Why are you thus

negligent and remiss in duty? If I am not right in my construction of God’s holy word, pray tell us what is truth, and make it look more plain,—and will we not believe? Thus you will cleanse your garments from our blood, and we must bear the shame. What time of night? Come, tell us plainly. There are portentous clouds hanging over our heads; we hear the murmurs of the fitful winds; we see sad omens of a dreadful storm; and where is our watchman’s voice? Your silence gives us fears that we are betrayed. Awake, awake! Ye watchmen, to your post! It is no false alarm! There are judgments, heavy judgments, at the door. “Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.” How shall the fearful stand in that great day, when heaven and earth shall hear his mighty voice, and they that hear must come to judgment? Where will the unbelieving scoffer then appear? When God makes inquisition for the blood of souls, and when the under-shepherds stand with their flocks around the “great white throne,” to have each motive, thought, word, act, and deed, brought out to light, before a gazing world, and tried by that unerring rule “the word,”—I ask you, scorner, jester, scoffer, how will you appear? Stop, stop, and think, before you take a fatal leap, and jest away your soul!

If the church of Rome is the little horn, we know his dominion is taken away, the twelve hundred and sixty years are passed, and I am right in my calculations.

If the pope of Rome is the man of sin, we know he has been revealed, lived out his day, and is now "consuming" by the gospel light; and waits only the glorious coming of the Son of man to be utterly destroyed.

If the apocalyptic beast is the church of Rome, we know she reigns over no kings now; but that she who has led kings in captive chains, has in her turn been captive to their power; and the forty-two months are fulfilled, and my numbers must be true.

If the "mother of harlots" is the Roman church, we well do know the kings of Europe have taken away her power, have eaten her flesh, and the twelve hundred and sixty years of her exaltation are finished; and then my reckonings must be sure.

If the two testaments are the two witnessess, it is well known they are not clothed in sackcloth, and the twelve hundred and sixty years of their prophesying are fulfilled, and I cannot see how I am mistaken, if this time is fulfilled.

The church in the wilderness. If the woman, in Revelation xii. 6, 14, means any church now in Christendom, it would be very difficult to tell how they can now be said to be in the wilderness; and if she is

permitted to dwell in the city, she cannot be in the wilderness state. Therefore, this time is fulfilled. And all that can remain is the forty-five years from 1798. Are we ready?

CIRCULAR ADDRESS

OF THE GENERAL CONFERENCE OF BELIEVERS IN THE AD-
VENT NEAR, HELD AT LOW HAMPTON, N. Y., NOVEMBER
2—5, 1841.

BY WILLIAM MILLER.

To all who are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," grace, mercy and peace be multiplied.

We know, dear brethren, the anxiety and joy with which you are looking for the kingdom of God on earth; we realize, in some measure we hope, the deep feeling of soul, the warm gratitude of heart, and the well-grounded stability of faith towards God and the Lord Jesus Christ, in the hope of soon seeing that kingdom, established over all the earth, and the kingdoms of this world given to the saints of the Most High, who will possess the same forever, even forever and ever.

If great men can, and do devote their ease, their comfort, their riches, and life, to obtain an earthly crown, which perishes while it is yet only in their hand, or vanishes away

before it is realized even by sight; how much more ought we to fight, suffer or do, to obtain an incorruptible crown, which fadeth not away, and an inheritance which wasteth not! Let us, then, put on the whole armor of God; for we must fight until the shout of victory is heard in heaven, when the spiritual Joshua shall descend from on high, with a shout, with the voice of the archangel and the trump of God,—until the kingdoms of this world become the kingdoms of our Lord and his Christ. Yes, dear brethren, we must not think of laying down our armor until our glorious leader comes, and conquers death, and him that has the power of death, that is the devil. We know you are told by our Judaizing teachers and the temporal millenists that you are to have a long time of peace and safety before our Jesus shall come; but we pray you, brethren, be not deceived. It is false. These are the false prophets, that cry peace and safety when sudden destruction cometh. Listen not to their flattery; they cannot conquer for you. It is Jesus alone that can conquer; he is the Captain of the Lord's hosts, and he will come and save us in the day of his coming. Let none deceive you by any means; for the "man of sin" who has long made war against the saints, and that "wicked one" which has been a long time revealed, must continue to work iniquity, until Christ shall destroy him by the brightness of his coming,

—when he will come in flaming fire, to take vengeance on them who obey not the gospel, and destroy them who cry peace and safety.

We warn you against these false teachers, who mind earthly things. They are deceiving you by the traditions of men: they tell you that the world is growing better and better, while the truth is, the world is as it was in the days of Noah, waxing worse and worse. They tell you that all sects will be one, and will see eye to eye; but the facts in the case are, that the old sects are dividing, and new ones are rising to an alarming extent. And they must acknowledge that, to all appearance, their temporal millennium is receding rather than advancing; confusion and anarchy are now in the ranks of all sects, and disunion and division have broken the bonds and removed the most ancient landmarks among them.

Why will not men open their eyes? How true it is that the god of this world has blinded their eyes! Men are determined to have their great blessings in this world. God has determined we shall be "strangers and pilgrims" here, and receive our "evil things" in this world, but in the world to come everlasting life. On the other hand, the worldly-minded man will receive his good things in this life, and in that which is to come, his "evil things." God will be justified in his people, and glorified in all them that believe.

We then would entreat you that ye be not conformed to the fashions, customs and opinions of this world,—for they will drown you in perdition; but be ye ready to enter into that kingdom which will be eternal, and which will be set up when Christ shall leave his mediatorial seat and take his throne of the kingdom of his Father, and shall reign on the throne of David forever. To this time we are looking, for this we are waiting, and for this time we long and pray. "Thy kingdom come:" what is this but praying for Christ to come? Surely, every man who thus prays, virtually says, "Come, Lord Jesus;" and we fear that many who are in the habit of saying these words, do not understand the import of the prayer. What kingdom is this we ask to come? The gospel? No. Why not? Because the gospel has already come. It was first preached to Abraham, and then to the Jews,—afterwards to the Gentiles, and then in all the world, as a witness unto all nations,—and then shall the end come. Now are we praying for a kingdom to come, which, as soon as it comes and is proclaimed among all nations, hath an end? This cannot be: pray for a kingdom to come, which has been in the earth certainly four thousand years,—how foolish! What do we mean by praying "thy kingdom come?" We must mean, if we have any meaning, that which the Holy Spirit inspired,—the kingdom which Daniel speaks

of, (vii. 14.) "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." If it is this kingdom, it is an everlasting one, it is an universal one,—“all people, nations and languages, should serve him.” It is “under the whole heaven.” It shall not pass away. Then it must be in the new heavens and the new earth; for these heavens and earth will pass away. It must be after the great burning day; for Peter shows plainly that then the heavens shall pass away, the earth and the works therein shall be burned up. 2 Peter iii. 10: “But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.”

We see, by these passages, that the kingdom for which we pray cannot be the kingdom with “tares,” &c., or the wicked, in it; for “thy will” is to be done in it as in heaven. It cannot be the kingdom before Christ puts all enemies under his feet, for all dominions are to serve and obey him. It cannot be the kingdom given up to the Father; for it is given to the Son of man. It cannot be before it is presented to the Father;

because it is an everlasting kingdom, and will never pass away from the seed of David: he is to set on the throne of his Father David forever and ever. It cannot be the kingdom which our *English brethren* describe, with the carnal Jew and wicked heathen in it; for under the whole heaven it is given to the saints of the Most High. It will never be destroyed nor given to another people. But Christ and the saints will possess it, joint heirs forever.

But can you make these things to harmonize, says the objector? We will try. In the first place, we must remember that Christ reigns now in his kingdom of grace: for “grace reigns through righteousness unto eternal life, by Jesus Christ our Lord;” and this is the kingdom which is given up to God the Father, and this at the coming of our Lord Jesus Christ. See 1 Corinthians xv. 23, 24: “But every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. Also, Ephesians v. 27: “That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” And Jude, 24: “Now unto him that is able to keep you from falling, and to present you faultless be-

fore the presence of his glory with exceeding joy." By these texts, it is evident that the kingdom presented to the glory of God, the Father, is the mediatorial kingdom of grace, at the coming of our Lord Jesus Christ with all his saints. 1 Thessalonians iii. 13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

But, says the objector, it is equally evident that Christ destroys death, the last enemy, before he presents his kingdom to God the Father. True; but does he present the wicked to God the Father? We read of no such presenting. Are the wicked in his kingdom at the end, when he gives up the same? No. For at the end he gathers out of his kingdom all that work iniquity or that offend, and they are burned, and this too at his coming and kingdom. Then, if Christ conquers the enemies of his kingdom, raises all the dead saints, and changes all the living saints to immortality and eternal life; has he not fulfilled his promise? Who dare say, Nay? Where has he promised to conquer death for the wicked? Find such a text, if you can. But it is not so: for no sooner do the wicked dead "live again," than they are judged and sent away into the "second death." Then the subject we have been considering resolves itself into the following form:

The reign of grace continues until Christ leaves the mediatorial throne; then the judgment begins, first at the household of faith; the wicked and the proud are gathered and burned, and their bodies are made ashes under the feet of Christ and the saints; Malachi iv. 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts;" the righteous are raised and caught up to meet the Lord in the air, unto eternal life; they are there judged and justified, before God and the holy angels, and, through righteousness, they are now presented to God the Father without spot or wrinkle, or any such thing. Thus grace has finished the work; the cap stone, Jesus Christ, is brought in with shouting and grace unto it. The Lord Jesus Christ takes his place as the cap or top stone of the building, which is now become a holy building, compact in every part,—a house not made with hands, but without hands, eternal in the heavens, "unto eternal life." Then will the Father give up the glorified kingdom to the Son of man, and the Lord Jesus Christ become King on the holy hill of Zion, and "God blessed forevermore." He is our God; we have waited for him, and he will save us.

This is the kingdom for which we pray; and when this is set up, the will of God will "be done in earth as in heaven."

You may be anxious to know what we understand by "*second death*." We will now explain.

A second always implies a first; for if there were no first, there could be no second. Again; the second must be, in its general character, like the first. It would not properly be called the second, without a resemblance to the first. Therefore, in order to understand the second, we must have an understanding of the *first death*.

What constituted the first death which man experienced?

I answer, it was a moral death. Man was created in the image of his Creator; he was pronounced good; a law was given to him, which, if kept inviolate, would secure his happiness and moral life forever, but if disobeyed, would prove his moral death. "For in the day thou eatest thereof thou shalt surely die." In his primeval state, he was placed in the garden of Eden,—the holy of holies in the new made earth,—where he could hold sweet communion with God, and enjoy intercourse with his Divine Creator. All things on the earth were given into his hands to enjoy, and he was made ruler over them all. He was only prohibited from the use of the tree of knowledge, in the midst of the holy garden of God. To partake of this tree was death. He knew the divine prohibition, he understood the law. No plea of justification could be raised on account of the ignorance of

the law, or the penalty; for the woman says to the serpent, (Genesis iii. 3,) "But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Man disobeyed, and died; he became an enemy to God by wicked works, and a rebel to that being who made him ruler in the dominion of the earth. Man became obnoxious to the divine purity, and was thrust out of the garden, and from the presence of God. His dominion was cast down, and the subjects of man's dominion became rebels to his authority; the earth was cursed, and he that was created lord over all the earth became a vagabond in his own kingdom, and a stranger in his own territory, by a moral death.

Then, as man rebelled against his Governor, so the subjects of man's government rebelled against man, and natural death, as it is called, became king over all the earth. It was the *consequence* or fruit of man's moral death, by which death reigned over man, and the subjects of man's dominion became the means of man's dissolution and death. The natural world, fire, earth, air and water, are the instruments of death to man. The animal world, from the mastodon to the gnat, may be, and have been, the means of natural death. The mineral contains its poison, and produces death in all living. The vegetable, from the cedar to the hyssop,

are but so many weapons, in the hands of the king of terrors, to bring men to the dust, and all living to their mother earth. Moral death was the *penalty*; natural death is the *wages* or consequences of moral death. Thus the moral death must be first death; for all must agree that the man is morally dead who works sin, and that he cannot obtain the wages of sin until sin dwells in him. Then moral death is the poison which taints the blood and pollutes the mind of man; while natural death preys only upon the body, and reduces the frame to dust. The first death is then the penalty of sin. Natural death is the wages of sin, and the consequence following moral depravity. Man cannot sin without deriving instantly a moral death. Yet man may live six hundred years, and sin all those years, before he dies a natural death. Thus, when man had sinned, he was driven out of Eden and from the presence of God. This was the first death, the wages of which were consequently the separation of soul and body. These deaths, being inseparably connected, are but the stock and fruit of the same tree.

When God saw man thus lost, morally dead, and subject to natural death, he provided a remedy for fallen man against both these evils, by Jesus Christ: from the first, by moral regeneration; from the second, by the resurrection. Let me be understood, then, as believing that these two deaths, as

they are commonly called, form in fact but one death, and may be called the *first death*, being the penalty and wages of sin, or disobedience of the commandments of God,—the tree and fruit of rebellion. The second death is in consequence of the rejection of the remedy which God has provided for the first death, which came upon us in consequence of our first transgression. Then we were cast off from the presence of God in the garden of Eden,—the spirit separated from the body, and the body cast into the grave. This constitutes the first death.

The second is like unto the first. Let me explain. When Christ comes to sit upon the throne of his kingdom on the earth, and to be glorified in all them who have believed, and to give eternal life to as many as have obeyed the gospel and received the remedy which has been provided by the great God, in Jesus Christ; then, those who have refused to comply with the requirements of the gospel, and have trampled on the blood of the covenant and counted it an unholy thing, will be banished from the presence of the Lord, thrust out from the kingdom of grace, separated from the glory of his power, and have no inheritance in the New Jerusalem, the Eden of God, be separated from the new earth, and cast into hell. "This is the second death." 2 Thessalonians i. 9, 10: "Who shall be punished with everlasting destruction from the presence of the Lord,

and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Revelation xx. 14, 15: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walk thereof." Revelation xxi. 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." To this all must come who will not obey the gospel. There is no deliverance from this death, only by Jesus Christ, the second Adam, the Lord from heaven. He has the power to restore to all who believe and obey him, what the first Adam lost. Moses says, that soul who will not hear this prophet shall be cut off from among the people. And the Savior says, the tares shall be gathered and burned. "Take the unprofitable servant and cast him into outer darkness, there shall be weeping and gnashing of teeth." If man rejects this offering and sacrifice of the dear Redeemer, he will be forever lost. "There remaineth no more sacrifice for sin, but a fearful looking for, and fiery indignation which shall devour the

adversary." There is no other name given under heaven amongst men, whereby we can be saved, but the name of Jesus. Therefore, if we reject him, and his offering, our death becomes eternal of necessity; we cannot have a hope of deliverance when and where there is no deliverance.

Let us then be diligent to do the work of our Master; let us try to save all the souls in our power, by persuasion and entreaty for them, that they may come to Christ and be saved, while his arm is stretched out, and his mediatorial kingdom is not completed.

Let us encourage each other to faithfulness and good works, that the world may have no occasion to say of us,—they believe not in a coming Jesus. Let us be diligent, that we may be found of Him in peace.

And now, brethren, we exhort you to let your light shine; be not ashamed of this gospel, which brings life and immortality to light. When you read the history of the ancient sufferers, and servants of God, in Hebrews, 11th chapter, will you not be ashamed of that false delicacy, which prevents some of you from owning and publishing to a scoffing world, what you in your consciences do believe is true? We have great reason to be thankful to God for the courage and faithfulness of many of our brethren, who are laboring to publish the

present truth of the second advent. God has raised up and sent forth, as we humbly believe, a number, from different sects, of our dear brethren, to give the "midnight cry." We might name to you many who have the confidence, and we hope the support of our friends in our several conferences; viz., brethren Litch, Himes, Ward, Jones, French, Fuller, Thompson, Sutcliffe, and others, who are already in the field, proclaiming "the midnight cry," "go ye out to meet him."

And now, brethren, we advise you to open your pulpits, houses, hearts, and hands, that you may further them in this work of the grace of God; that when the Master comes to reward every man as his work shall be, He may say unto you, "As much as ye have done it unto the least of these, ye have done it unto me." We know, if this work be of God, it will stand. And wo be to that man, who may be found fighting against God! Better for that man that a millstone be hung about his neck, and he cast into the depth of the sea, than to offend one of those little ones! Let us put forth every exertion, that the cry be made to every son and daughter of the human family, before the "great and notable day of the Lord come."

LETTER

TO

JOSHUA V. HIMES,

ON THE

CLEANSING OF THE SANCTUARY.

BY WILLIAM MILLER,

OF LOW HAMPTON, N. Y.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,

14, Devonshire St.

1842.

TO THE READER.

MANY are inquiring what constitutes "the Sanctuary." As no definite answer has been given in any distinct work now before the public, we have been induced to publish the following brief, but conclusive answer to this momentous question. It is given in this cheap form for general distribution. Read and circulate.

J. V. H.

Boston, Jan., 1842.

PUBLISHED BY JOSHUA V. HIMES

1842

LETTER

FROM WILLIAM MILLER.

THE CLEANSING OF THE SANCTUARY.

DEAR BROTHER HIMES:—One short year more of trials and afflictions, and I shall expect to see Him who will justify himself, his word, and his people, before all flesh; and then he will cleanse his sanctuary, and "make the place of his feet glorious." Then will his tabernacle be with men, and he will dwell among them, and he will be their God, and they shall be his people. Sighing and sorrow shall be done away; tears shall be wiped from off all faces, and death itself be destroyed; and we shall reign with him on the earth. What a glorious prospect! What a blessed hope! How full of immortality and eternal life! Come, Lord Jesus, O come quickly!

You may ask, What is meant in Daniel viii. 14—"Then shall the sanctuary be cleansed?" I will answer you according to my understanding; and if I am not right, please to correct me.

"Sanctuary," in the Scripture, generally means the place where God is worshipped and adored, and where he or his glory dwells,

when it has reference to God or holy things; but when it has reference to man, it means his house, or dwelling-place, city, or defence.

I. Jesus Christ is called a sanctuary. Isa. viii. 14: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Ezek. xi. 16: "Therefore say, thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Why is he called a sanctuary? Because God dwells in his person, and through him we worship God. He is the refuge, into which the righteous run and are safe.

II. Heaven is called a sanctuary; because God dwells there, is worshipped and adored there, and it is the refuge of the saints. Psalm cii. 19: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. xx. 2: "Send thee help from the sanctuary, and strengthen thee out of Zion."

III. Judah is called a sanctuary. Psalm cxiv. 2: "Judah was his sanctuary, and Israel his dominion." Because God dwelt in Judah, and was particularly worshipped among them, and Jerusalem was a place of refuge for God's people.

IV. The Temple at Jerusalem is called a sanctuary. 1 Chron. xxii. 19: "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." Exodus xxv. 8: "And let them make me a sanctuary; that I may dwell among them." And the tent in the wilderness was so called, because it was for God to dwell in, and there he was to be worshipped. Both were typical of his glorious presence with his people.

V. The Holy of Holies was called a sanctuary. 1 Chron. xxviii. 10: "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." Lev. iv. 6: "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." This was a type of heaven, and was called a sanctuary for the same reason heaven is.

VI. The earth is called a sanctuary. Isa. lx. 13: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." It is so called because God will dwell with his people on the earth. 1 Kings viii. 27: "But will God indeed dwell on the earth? behold the heaven and heaven

of heavens cannot contain thee; how much less this house that I have builded?" Rev. v. 10: "And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is also thus called because he will be worshipped in earth as in heaven. Matt. vi. 10: "Thy kingdom come. Thy will be done in earth as it is in heaven." Because it is his inheritance. Psalm lxxxii. 8: "Arise, O God, judge the earth: for thou shalt inherit all nations." Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Psalm xcvi. 6-13: "Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice,

and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

VII. The saints are called a sanctuary; 1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." For the reason that God dwells in them, is worshipped by them, and they are his inheritance. 2 Cor. vi. 16: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Eph. ii. 21, 22: "In whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together, for a habitation of God through the spirit."

The question now arises; Which of these *sanctuaries* does Daniel mean, or the saint who talked with Daniel, when he said, "Then shall the *sanctuary* be cleansed?" I answer, not the first, *Christ*, for he is not *impure*. Not the second, *heaven*, for that is not *unclean*. Not the third, in Judah, for literal Judah is cut off, and is no more a

people. Isa. lxxv. 15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." God will remember his covenant with literal Judah no more forever, neither shall it come into mind; but he will make a new covenant, in which regeneration will be indispensable, and the circumcision of the heart, instead of the "letter," will qualify them for the inheritance of the sanctuary. Not the fourth, the *temple*, for that is destroyed, and what is not, cannot be numbered. Matt. xxiv. 2: "And Jesus said unto them, See ye not all these things? verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Neither the Holy of Holies in the temple at Jerusalem, for that too was destroyed with the temple. Daniel ix. 26: "And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." See Paul's reasoning in Heb. ix. 1-12.

Then there are but two things more, which may be called a sanctuary, which may, or ever will require cleansing; and those are the EARTH and the CHURCH: when these are cleansed, then, and not till then, will the entire sanctuary of God be cleansed, and *justified*, (as it reads in the margin.)

The next question which arises is, How will the earth be cleansed? I answer, by fire. 2 Peter iii. 7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." When will the earth and the wicked be burned by fire? I answer, when our God shall come. Titus ii. 13: "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." You will say, Where is your proof that it will be at his coming? I answer, Psalm xlv. 6-10; l. 3: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." xcvi. 3: "A fire goeth before him, and burneth up his enemies round about." Isa. lxvi. 15, 16: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Nahum i. 5, 6: "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Mal. iii. 17, 18; and iv. 1-3:

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Matt. xiii. 41—43: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 49, 50: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." 2 Thess. i. 7—10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished

with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Peter iii. 10—13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

If this evidence will not satisfy Brother Cheney, and others, that the earth and wicked are burned at the coming of our Lord Jesus Christ, before he reigns with his saints on the earth, no words can prove it. For it is the new heavens and new earth on which Christ reigns; and the new heavens and new earth are never to be burned, but to remain forever; Isa. lxvi. 22: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Heb. xii. 27: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." And in that day of his reign, or thousand years of his glorious reign, the bodies of the wicked are ashes under the feet of the saints. Isa. iv. 2-4: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Ezek. xxviii. 18: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Also, Mal. iv. 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Do these brethren believe that after the resurrection of the wicked their bodies are to be burned,

and become ashes? If so, pray give me proof. Are their bodies durable or not? If not, tell me, how can they be tormented day and night, forever and ever? The only text that I have ever known them bring, is in Rev. xx. 9: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." And this text cannot mean literal fire; for it would be very inconsistent to suppose that durable bodies could be consumed. The next verse explains. The justice of God comes down and drives them from the earth, or consumes them from the earth. "Our God is a consuming fire."

The next question,—When will the saints be cleansed, or justified? I answer, When our Lord shall come. The whole church will then be cleansed from all uncleanness, and presented without spot or wrinkle, and will then be clothed with fine linen, clean and white. For proof, see 1 Cor. i. 7, 8: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Eph. v. 26, 27: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blem-

ish." Phil. iii. 20, 21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Rev. xix. 8: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

"Then shall the sanctuary be cleansed," when the will of God is done in earth as in heaven. How perfectly inconsistent it is to suppose that after Christ reigns on the earth a thousand years, and possesses the kingdom under the whole heaven, and all earthly kingdoms are conquered, and broken to pieces, and carried away, so that no place is found for them—and after the saints possess the kingdom, and have the dominion forever and ever;—that the devil, after all this, is to obtain possession of the earth again, and overpower the immortal saints, with Christ at their head, so that a necessity would arise for God to burn up the world, the beloved city, and all the saints in it; for the saints are never to be removed from the earth, after Christ comes. Prov. x. 30: "The righteous

shall never be removed: but the wicked shall not inhabit the earth." It is too absurd to admit even the thought for a moment. Yet this must be the legitimate consequence of the doctrine of those who believe that the earth is not cleansed by fire until after the thousand years' reign of Christ on the earth. And Peter tells us plainly, (2 Pet. iii. 7,) "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." And it is certainly true that when the Ancient of days comes and sits upon his throne, and the Son of man comes before him with the clouds of heaven, then the present heaven and earth pass away. Dan. vii. 9—13: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged

for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." 2 Peter iii. 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Rev. xx. 11: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." All this at the coming of Christ. 2 Thess. i. 7-10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Will this new heaven and new earth be burnt up? Pray tell us how these things can be.

Yours in the gospel faith

WILLIAM MILLER.

Low Hampton, Jan., 1842.

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A

LECTURE

ON THE

TYPICAL SABBATHS

AND

GREAT JUBILEE.

BY WILLIAM MILLER,

OF LOW HAMPTON, NEW YORK.

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LECTURE.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; and the day of vengeance of our God; to comfort all that mourn.—ISAIAH lxi. 1, 2.

THIS text is a prophecy of Isaiah, delivered by the prophet about seven hundred years before Christ was born, whom he personates in this remarkable manner; and was the first text used by our dear Savior when he began his public ministry in Nazareth, where he was brought up. He then read a part of our text, closed the book, and sat down. All the eyes of them which were in the synagogue were fastened on him; and he began to say unto them, "This day is this scripture fulfilled in your ears:" Luke iv. 18—21. He did not say it was fulfilled in their sight, but in their hearing; neither did he quote the last part of our text, "*and the day of vengeance*

of our God, to comfort all that mourn." Some have taken advantage of this circumstance, and argued, that, because Christ did not quote the last part of the text, therefore the day of vengeance is or was past, and no day of vengeance to come. We see, by this very argument, how wicked men will pervert the word of God, to shield themselves from the just and righteous vengeance of God. If they were not guilty, and did not fear this day of retribution, they would not make Isaiah a false prophet, in order to avoid the consequence which they otherwise must, and do, admit by the argument would of necessity follow. Although Christ, at this time, did not see fit to speak of the day of vengeance, yet, in our text, Isaiah says he would proclaim it; and I think, I shall be able to show he did proclaim a day of vengeance in his public ministry. And the reader would do well to take notice, that by the same mode of reasoning, "to comfort all that mourn" was left out, and passed, and therefore Christ will not afterwards comfort them that mourn. Who will believe this? Yet one is as sound and valid an argument as the other. Therefore, when men are driven to such weak and silly

arguments, we may well suspect their foundation to be unsound and sandy.

I shall therefore show,—

I. What is meant by our text.

II. What we may understand by "year of release and day of vengeance."

III. When this day will come.

1. Explain the text. "*The Spirit of the LORD GOD is upon me*." This part was literally fulfilled when Jesus was baptized of John in Jordan; the Holy Spirit descended upon him like a dove, and the voice from heaven pronounced him the true Messiah, which was earnestly looked for by all true worshippers about this time.

"*Because the LORD hath anointed me to preach good tidings unto the meek.*" This too was accomplished at the first advent of Jesus Christ, when he was anointed with the Holy Ghost and with power. Acts x. 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Also, Christ did preach good tidings unto the meek in his sermon on the mount. Matt. v. 5: "Blessed are the meek, for they

shall inherit the earth." This cannot be fulfilled until Christ's second coming, and at the resurrection of the just,—Psalm lxxvi. 9: "When God arose to judgment, to save all the meek of the earth;"—that is, in its complete sense. But Christ did preach what the prophet Isaiah said he would, "good tidings to the meek," and will accomplish his promise at his second advent, and give possession of the earth to the saints.

"He hath sent me to bind up the broken-hearted." This part of our text was to be done; not preached, but performed. This is the effect of the gospel, to bind up the heart of the poor penitent. He could say, son, or daughter, "thy sins are forgiven thee; go, and sin no more." For the Son of man had power to forgive sin. Matt. ix. 6.

"To proclaim liberty to the captives." This he was to proclaim or promise; not to do them, at his first coming, but to preach, as Paul has explained it, in Rom. viii. 21—23: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and

not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body:" which shows plainly that we are under bondage, until the redemption of the body, the resurrection of the just, when all captives will go free, and will be delivered into the glorious liberty of the children of God.

"And the opening of the prison to them that are bound." The accomplishment of this promise can only be fulfilled in the resurrection of the just, when the graves will be opened, and all the bodies of the saints who have slept will come forth. See 1 Cor. xv. 54, 55: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Then will death have no dominion over them, and the bonds of the prisoners will be loosed.

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God." The acceptable year of the Lord is evidently

the same time as we have before mentioned, when God will deliver all his captives and release him that is bound in death. It is very evident that the year of release is alluded to by the prophet, which was appointed of God as a type of the final release of the children of God from the corruption and bondage of death.

"And the day of vengeance of our God."

This is the day when God will raise and glorify his saints,—see Isa. lxi. 3: "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified,"—and when he will take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. This is fairly proved by Isa. xxxiv. 8, 9: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." And this text proves that it is the great burning day, when

the wicked shall be stubble. It is also the year of recompenses for Zion. Again; Isa. lxiii. 3, 4: "I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." In this passage we are taught the destruction of the wicked, and the year of redemption of his people, as being both at one time. See Zeph. iii. 8, 9; Mal. iii. 17; and iv. 1—3. Also we have Christ's own words. Matt. iii. 12: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. xiii. 40—43: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in

the kingdom of their Father. Who hath ears to hear, let him hear." In these passages Christ shows clearly that when he gathers his saints he will burn up the wicked. See the 49th and 50th verses. Also, Paul talks of the same day, 1 Thess. iv. 14, to the third verse of the fifth chapter, as follows: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruc-

tion cometh upon them, as travail upon a woman with child; and they shall not escape." This passage plainly shows the destruction of those who cry peace and safety, when he raises the dead in Christ. Again, 2 Thess. i. 7—10: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." In this epistle, Paul shows how the wicked are to be destroyed "in flaming fire," and "when he shall come to be glorified in his saints." Peter agrees with the others, in 2 Pet. iii. 11—13: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements

shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." What can be proved more clearly, than I have proved by these passages, that "the year of release and the day of vengeance" are at one and the same time; and the destruction of the wicked by fire, and the resurrection and glorification of the saints, at the time of Christ's coming?

"To comfort all that mourn." Christ taught the same doctrine in Matt. v. 4: "Blessed are they that mourn, for they shall be comforted." These promises in this chapter are common to all the saints, and can only be fulfilled when they are raised up, and live in his sight. Then he will wipe tears from off all faces. Isa. xxv. 8: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Rev. vii. 15—17: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more;

neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. xxi. 3, 4: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." He will then comfort all that mourn; not one mourning saint will be left comfortless. John xiv. 18: "I will not leave you comfortless: I will come to you." Thus we are taught when these blessings which Christ was to proclaim will be fulfilled,—in the year of release and day of vengeance.

II. I will now show what is meant by the acceptable year.

1st. It is the year when captives go free, and those bound in prison are loosed. The prophet evidently alludes to the sabbatical

year among the Jews, which was a type of this year spoken of in our text. Isaiah alludes to this time, in chap. xlix. 8—13. We have an account of this typical year, first, in Exodus xxi. 2: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing." Next place, Exodus xxiii. 10, 11: "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." Levit. xxv. 3, 4: same as above. Deut. xv. 1, 2: "At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth ought unto his neighbor, shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release." Jeremiah xxxiv. 14: "At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your

fathers hearkened not unto me, neither inclined their ear." In these texts we are taught, that at the end of every seven years the Jews were commanded to let their Hebrew servants go free, and to release all their debtors from their debts. This is called a sabbath, or year of release, and was one of the Jewish sabbaths, which was typical, or a shadow of good things to come, as we are informed by Paul to the Colossians, ii. 16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." If then this is a type of time, as well as manner,—and we are expressly told that the Hebrew servants were to be let go free, at the end of every seven years,—so may we not reasonably suppose, that Jesus Christ will deliver his children from their bondage, at the end of seven prophetic years? Surely a shadow must have its substance, and the type must agree with its antitype. How can a believer in the word of God deny the promises here laid down? Will not the antitype be as sure as the type? The first was given to man as a pledge of the future, shadowing

forth good things to come, and depended on the obedience of man for its accomplishment. The second is the promise of God, depending not on any contingencies, but is wholly disposed of by the wisdom and power of God. Therefore, I cannot see why I may not have strong faith in this promise, as well as in all others, which God in his good pleasure has seen fit to reveal unto us through shadows and types.

If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for at the end of seven years they must go free, or there would be no force in the type, and of course no fulfilment in the antitype. Seven prophetic years would be seven times 360, equal to 2520 years. This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and

exercise authority upon them. Mark x. 42: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. Acts iii. 20-24: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state

of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes.

When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. In the twenty-second year of Manasseh's reign, in the year before Christ 677, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of Isaiah, vii. 8: "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." Isaiah prophesied this in the year 742 before Christ, which prophecy was literally fulfilled in sixty-five years afterwards, in the year B. C. 677. Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threat-

enings of God began upon his people. 2 Kings xxi. 10—14: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies." Also, xxiv. 3, 4: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon." And although Josiah, who was king of Judah after Manasseh, did many good

acts, yet the Lord turned not from the fierceness of his wrath against Judah. 2 Kings xxiii. 26, 27: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv. 4,—“And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,”—tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver

his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the Lord will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus xxvi., and Jeremiah xv.; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be

their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release.

III. This day is typified by the seventh-day sabbath. Let us first notice how the seventh-day sabbath was instituted. "In six days God made the heavens and the earth, and rested from his labors on the seventh day." He, therefore, hallowed the day and blessed it, and gave it to his people and the world as a sign, token or type, that the world, although filled with sin, and cursed by man's transgression, yet the world, and the people who are counted worthy to obtain the same inheritance or rest, should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence.

This is certainly evident from Paul's reasoning in the fourth chapter of Hebrews: as also from his expression in Col. ii. 16, 17. That the sabbath typifies time as well as rest, is as plain to me as that light follows the rays of the sun, or shadows discover the form of

the substance. If, then, the seventh day was a rest in the first creation, so must the seventh day in the new creation be a day of rest to the people who are created in Christ Jesus to inherit the new heavens and new earth. Then, if by any means we can find out how long a day is in the sight of the Lord, and can tell how long the world has stood since the fall of man, we can tell as well when the great sabbath will commence, and as easily, as we can tell when our common sabbath will commence, after six days labor and toil. For the whole creation groaneth and travaileth in pain together until now, waiting for the redemption of the day of rest which remains for the people of God. And now let us see if there is any clue by which we can discover these two points.

1. What length of time with us, is a day with the Lord? The first evidence I shall bring is in Ps. xc. 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Let the reader read the whole Psalm, and he will discover that the inspired penman has a prophetic view of the power of death, and destruction of the present race of men on the earth,

their afflictions and sorrows, under the wrath of God against sin. He then shows the return of God to our earth, the establishment of his mercy upon the same forever, and that his work and glory should appear unto his servants. It would be natural for those who felt an interest in this work, to inquire how long before this work of mercy would be completed. In order to answer all reasonable inquiries, he shows us that a thousand years, in the sight of God, is but as yesterday, or one day with us. Then, by reasoning from analogy, the saint of God might come to a just conclusion, that as in six days God made the heavens and earth, so in six thousand years he will create, by Jesus Christ, the new heavens and new earth. Again, in 2 Peter iii. 8, 9: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." In this text we are plainly told not to be ignorant of this one thing, that one day with the Lord is as a

thousand years with us; and gives us the reason, that he may be long-suffering to us-ward, that we may come to repentance. He will give us six thousand years to repent in, and then will come the day of the Lord, when we shall live in his sight; or as John expresses it, Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." These texts to me are sufficient testimony, that a day, in the work of the new creation, is a thousand years. And now, if we can show what age we live in since the work of redemption began, we may come to a satisfactory result when that work will be finished.

It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges' rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in

Acts xiii. 20, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right—our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus's testimony? Surely all must agree, that the weight of testimony is in favor of that chronology which makes the year of Christ's birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, we have our 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath, of which our seventh day is but a shadow. What strong evidence is this, that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be revealed in the face of Jesus Christ at his appearing and his kingdom! Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world,

through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ's universal kingdom under the whole heaven, will be 2000 years more, in the year 1843.

IV. This year of release, and deliverance of the saints from all bondage, death not excepted, is typified in one way more, by the Jubilee, or fiftieth year. It is well known that the Jews were commanded to keep every fiftieth year as a year of redemption from all bondage, debts or dues; persons, lands and tenements were redeemed and restored to the former owners. This is typical of the redemption of the people of God from all captivity, bondage or death, into the glorious liberty of the sons of God; Rom. viii. 21; and is also typical of the times of the restitution of all things. Acts iii. 21: "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And these jubilees did measure time with as exact measurement as the hand on the clock points to the time of day.

In order to realize the force of this type, we -

must notice that as seven days constitute a sabbath, so seven kinds of sabbaths form a complete round of sabbaths, and carry us up to the perfect sabbath in heaven. "Seven sabbaths are complete."

1st. Is the seventh-day sabbath. Exod. xxxi. 13—17.

2nd. Is the fiftieth-day sabbath. Levit. xxiii. 15, 16.

3d. Is the seventh week sabbath. Deut. xvi. 9, 10.

4th. Is the seventh month sabbath. Levit. xxiii. 24, 25.

5th. Is the seventh year sabbath. Levit. xxv. 3—5.

6th. Is the year fiftieth, or jubilee. Levit. xxv. 8—13.

7th. Is the fiftieth jubilee, and may be called the antitype of all other sabbaths. This will take no less than forty-nine times fifty years, which is 2450 years, to bring us to the great Jubilee, of which all others are but the shadows or types. The next question which remains to be settled, is, to know when this time began.

It is made plain that we are to begin to reckon from the last jubilee kept in regular

succession, and the time the Jews were carried into their 70 years' captivity and could not keep their jubilees, for their captivity exceeded a jubilee, 20 years. This is the rule given, Levit. xxiii. 15: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete." Also the prophecy of Moses,—Levit. xxvi. 34, 35: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it,"—shows us when the land will lie desolate and enjoy her sabbaths, not be possessed or tilled by the people of God exclusively, until the final redemption of the purchased possession in the great Jubilee, when the true Israel of God will all be redeemed. Our Judaizing teachers will tell you that "the Jews did return to their land after seventy years captivity." I agree; but did they return as in their jubilees? By no means; they were yet slaves and bondmen, and remained so under the several succeeding

kingdoms of Persia, Grecia and Rome, until they were cut off from being the people of God. Isaiah lxx. 15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Since which time all Christians have been strangers and pilgrims, as their fathers were in the land of promise; for now the promise is, "the meek shall inherit the earth." It is no more given to the Jew in the flesh; but children of faith, like our father Abraham, are counted for the seed, to whom the promises are now made. There remaineth, therefore, a redemption for the people of God, not to the Jew only, but to all the people of God who are scattered abroad, when the great trumpet shall be blown in the great Jubilee. Isa. xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Let the reader consult Isa. xviii. 3-7.

Then there is no jubilee until the great trumpet shall be blown, which will gather

the elect people from the four winds of heaven, and deliver the captives, those who are bound in death, as well as those who are under the smarting scourge of the tyrants of the earth; and will give the possession of the earth to the saints, with Christ for their king, and he will possess the kingdom forever, even forever and ever. The land which is given to the saints by promise, would not be inherited until the 2450 years of captivity should be completed, and this must harmonize with the year of release. Now, suppose we begin our time for the great Jubilee, at the time when the Jewish jubilees were broken and could not be kept in their regular order, when they went into their seventy years' captivity, in the year B. C. 607, before our vulgar era; (see chronology in the first chapter of Daniel;) which 607 years taken from 2450 years, will leave 1843 after the birth of Christ. You may inquire, what will be done in the year 1843? I answer,—1. The last trumpet must be blown, which ushers in the great Jubilee, which brings in the eternal redemption of the people of God, and secures to them the promised inheritance. It brings liberty to the captives and the opening of the

prison to them that are bound. It gives unto them who mourn in Zion, beauty for ashes, and the spirit of joy, for the spirit of heaviness. It gives praise to him who hath planted us as trees of righteousness in his courts in the garden of God. It builds the waste places of Zion, and raises to life and animation the desolations that death has made in former generations. It makes all the then inhabitants of the earth kings and priests unto God and to Christ, and they will reign with him in the eternal kingdom. It redeems the saints from all sin; and takes away the curse from the earth. It wipes away all reproach from the saints, and all that see them will acknowledge them the seed the Lord hath blessed. All the tears of Zion's children will be wiped from their eyes; and the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

2. You will naturally inquire, What will be the situation of the wicked? I answer, God will take vengeance on them in flaming fire; they will consume away in the smoke; they will be as stubble fully dry; he will burn them up, and leave neither father nor son.

He will dash them to pieces like a potter's vessel, and they will be carried away by the indignation of the Almighty, and thrust down to hell in the fierceness of his wrath. Their bodies will be ashes under the feet of the saints, and their spirits confined in the dark pit of wo. At the sight of his glory, they shall howl; and under the rod of his justice, they shall gnash their teeth with madness. Their torment shall be without mitigation, and their hopes be blown away like the dust. They will cry for vexation of spirit, and call aloud, but have none to hear. This will be the lot of those who obey not the gospel, and the inheritance of those who keep not his commandments.

3. Now let me inquire, reader, what will be your condition when God rises up to the prey; when he comes forth to save the meek of the earth? Have you less than two years to make your last choice, either for heaven or hell? And are you spending the last moments which mercy gives, in frivolity and sin? Awake, awake! Behold, he cometh! "go you out to meet him."

THE SECOND ADVENT.

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The glory! the glory! by myriads are poured
The hosts of the angels to wait on the Lord;
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered charnel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met!
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word!

O mercy! O mercy! look down from above,
Creator, on us, thy sad children, with love:
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.

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REVIEW

OF

A DISCOURSE,

DELIVERED IN THE NORTH CHURCH, NEW-BURYPORT, ON THE LAST EVENING
OF THE YEAR 1841,

BY L. F. DIMMICK,

PASTOR OF THE CHURCH.

BY WILLIAM MILLER,

LOW HAMPTON, NEW YORK.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,

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1842.

PREFATORY REMARKS.

THE author of the sermon under review in the following pages, holds a high rank among the Orthodox clergy in New England. His talents, learning, and piety are highly prized by the sect to whose interest he is devoted. We are always pleased to have such men come out with their views, and their reasons for rejecting the doctrine of the Advent near at hand. Our opponents, no doubt, are willing to rest their cause in such hands. If it is sustained, well; but if not, the candid and honest will yield to the stronger reasons. Mr. Dimmick has evidently laid out his whole strength in this treatise, to overthrow Mr. Miller's theory. It is true that this is not his *avowed* object; but he has done what he could in a *single discourse* to effect it.

Let the reader examine the following review of Mr D.'s discourse, in the light of the Scriptures, and we think he will see the weakness of the arguments by which the modern Millenists endeavor to sustain their theory.

J. V. HIMES.

BOSTON, MARCH 26, 1842.

REVIEW.

WITH his introduction we have nothing to say, except that he has misapplied the text. The opinions of Plato, the Stoics, Hindoos, or Brahmins, have no bearing on the words of the text. Christ has no affinity with Belial, or with vain philosophy. On page 7 he says, after quoting his text—"By the preaching of the gospel to all nations, as here intended, we are to understand, doubtless, the evangelizing of all nations." This text, thus construed, would be a plain and palpable contradiction to Matthew xiii. 30, and xxiv. 37—39: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The text does not

warrant any man to thus contradict the other plain passages of the Scripture, and shows the writer's presumption, or ignorance of the word of God. And what may we not expect of a writer, who will wrest Scripture to suit his own vain views or feelings? If a man starts wrong, he is very apt to come out wrong; like his saying, "then shall the end come," when he is trying to prove "the end will not come."

Again, our Saviour says, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Why ask this question, when all the world are to be evangelized, and then the end shall come? But the text explains itself—"for a witness to all nations; and then shall the end come." It does not say "evangelize" all nations. The text in Matt. xxviii. 19—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—does not help his explanation, at any rate; for the command to make all nations Christians was as binding on the disciples as on us; and we know that all nations were not made Christians then, are not now, neither can be, as long as tares grow with wheat, or foolish virgins have no oil, or "that wicked" stands revealed, whom the Lord shall "destroy by the brightness of his coming." This writer, then, would acknowledge that his text is wrested from its true meaning, by supposing

the apostles or pastors under obligation to convert all men. And the idea of this command not being obeyed by the apostles, is too absurd to be found in the brain of any one but the skeptic, and is an assumption which has no base on which to rest. So much for the explanation of his text.

Then, on page 9, he says, "The Scripture expressly asserts, that it is not permitted to men, nor to any created being, to know when the end shall be." This is a broad assertion, and no man but a bigot or infidel could thus boastingly declare such a sentiment. He goes still further, and says, "Even the Son, though in his higher nature knowing all things, yet is not commissioned to reveal this great secret." Now see how the Scripture can put down this vain boasting. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Also, Isa. lxi. 2: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." If he was not commissioned, how could Isaiah foretell that he was to proclaim the day of vengeance; and how could Christ tell us we might know when he was near, even at the door? His very text is a plain contradiction to this daring and reckless assertion; for it tells us "when the end shall be"—"when this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;

and *then* shall the end come." He, the writer, should have left it where Christ left it—"Of that day and hour knoweth no man," &c.—and not put words and language, as it were, into the Savior's mouth, in plain and palpable contradiction to what Christ had just before said—"So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

But, says the writer of the sermon under consideration, "It is the design of the Savior to teach, in clear and honest language, that *the time* of the judgment is not revealed." I say, that language cannot be more plain than Christ has used to teach us that we may know when it is as near as summer is to the spring; and Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." And yet, this pretended preacher of righteousness presumptuously declares, that the "design" of the Savior is opposite to the words of Christ, the declaration of Isaiah, and the opinion of the apostle Paul. All the proof he has brought to support his assertion may be found in Matt. xxiv. 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." And in quoting this text, he shows his sense of his own weakness, or he would not have labored so hard to prove that "*day and hour*" means *all time*, to the exclusion of all those passages which certainly show the time near.

Again; he quotes Acts i. 6, 7: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power:" and again misapplies his text by only quoting a part of the sentiment contained in the passage. Let the reader read the 6th, 7th, and 8th verses, and it will prove too much for our North Church divine. It will prove that, when they asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ answered them, that it was not *then* for them "to know the times or the seasons which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you." What power shall they receive? The same as expressed before—"to know times and seasons." And Peter has expressly told us this in his 1st Epistle, i. 10—13: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported

unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Paul, also, in 1 Thess. v. 4: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

On page 10, he says,—"II. The speedy ushering in of the judgment and end of the world seems unlikely; considering the shortness of the Christian dispensation up to the present time, compared with what has gone before it." To support this skeptical idea, which could not be hatched in the brain of a believer, he has first quoted Rom. ix. 28: "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth,"—and then says, "which may only mean, however, that, in carrying forward his kingdom of grace, he will act with great energy and power."

To "cut short," with this expounder, is to "carry forward," and to "make a short work upon the earth," is to prolong it 365,000 years!! See, on page 9 of this sermon: "Some have understood this language figuratively, a day for a year, making it 365,000 years,—when the end shall come." Then he tells us his mind would favor even this long period. His next proof is from 1 Peter

i. 20: "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." Here "last times" only means "last dispensation." I will here ask this redoubtable perverter of God's word, why did Peter use the plural "times," when he only meant one dispensation?

His next quotation, which I will notice, is Heb. ix. 26: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "The 'end of the world' here is used to signify the final or Christian dispensation." Then our text would properly read thus: "For then must he often have suffered since the foundation of the *Christian dispensation*: but now in the end of the *Christian dispensation*, hath he appeared to put away sin by the sacrifice of himself." Thus, according to his own construction, he saps his own foundation, and proves nothing. Although he brings a number of texts to prove his second head, they are all of them, strictly and literally, against him. A common schoolboy would be ashamed of arguments like these.

I will notice his argument about the sunrise, and any one may see how vain such an argument is, to overthrow plain Bible. He first assumes that the four thousand years was a night, and then the gospel must

be a day, and of course would be more than eighteen hundred years long. The only proof he brings is in Malachi iv. 2: "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." None who will read the context, can for a moment believe that this prophecy has been fulfilled, or was at the first coming of Christ. He was represented by the prophets as a star, at his first coming: Num. xxiv. 17; Rev. xxii. 16. And this Sun of righteousness is to rise, when he makes up his jewels—when he shall return, and discern between the righteous and wicked—when the proud and all that do wickedly shall be burned up, and when they shall be ashes under the soles of the feet of the saints.

This day has not come yet. This day is the time when Christ and his saints will be glorified in the new heavens and earth, and stands opposed to the whole time of this life, which, notwithstanding our boasting of an increase of knowledge, is yet but a night of moral darkness, error, and ignorance. "If in this life only we have hope, we are of all men most miserable." It can only be fulfilled when the saints inherit the earth, and when the sun is visible, and when Christ shall come the second time and dwell with his people in the new heavens and new earth, when he will drive away all moral

darkness, dispel all mists and fogs of error, shut up the prince and spirits of darkness, and purify his people and sanctuary, the place of his dwelling. Therefore Paul says, Rom. xiii. 11—14, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Every one will see that Paul did not reason like our blind watchmen in these days; but plainly shows us that we are in moral darkness, and that in his day we were drawing near to the close of this moral night. He might have said, four thousand two hundred years have passed, and only about eighteen hundred to come; then the six worldly working days will be spent, in which moral darkness has "covered the earth, and gross darkness the people." Then will the Sun of righteousness arise, and be succeeded by an eternal day, or day of the Lord.

To me, this looks more like sound orthodoxy, than the sophistry of our author, who will have a day of the Lord to run far into the future; and, long after the world en-

joys a pure state, then to be burned up. This would, to me, be neither Scripture, reason, nor common sense. How could it be said, when the world has been evangelized, and has had a glorious day of 365,000 years,—for then the end must come, according to his text and reasoning,—that it would be as the days of Noah and Lot? Ah! but, says our expositor, before Christ will come, Satan will be loosed, and go out and deceive the nations in the four quarters of the earth. How many? Why, an innumerable company, like the sand on the sea-shore. Of whom? These evangelized nations? Why, yes. Well, if those who live in the end of this 365,000 years may all, or nearly all, be deceived, I ask, might not those millions of millions, which are born, and evangelized during this 365,000 years, have fallen if they had been tried? Happy mortals! they have no trial of their faith; and they will all go to heaven without tribulation. But their descendants—unhappy beings! who are born and live at the end of this 365,000 years—no help for you! you must be evangelized, fall from grace, and be forever lost!

So must our orthodox divine argue, if he is consistent with his doctrine in his text; for the world must come to an end as soon as it is evangelized, by his own showing; and yet he chooses the longest time given, which he says is 365,000 years, after the world is evangelized, before Christ will come.

What an expounder of prophecy! Christ and the apostles told us to watch, eighteen hundred years ago; and now we have more than 365,000 years to sleep before the resurrection. If this is not saying, "my Lord delayeth his coming," no time could proclaim it; at any rate, I feel perfectly satisfied that the prophecy, Matt. xxiv. 48, is literally fulfilled.

Under his next head, page 12, section III., he says: "An immediate judgment and end of the world seems unlikely, from viewing the condition of the world itself in regard to its natural developments. First argument: "Now does it not seem that the earth would continue in its present state till the children of men have had time to occupy it, and make proof of the resources it contains?" What an argument! "All things continue as they were, since the fathers fell asleep;" "no great improvements;" "not one half of the earth has been occupied by man;" "probably not one tenth part of the population has ever yet existed upon it, which it is able to sustain." What a pity the antediluvians did not think of this argument, when God brought in a flood upon them, and destroyed the old world! Surely, God would have listened to so powerful an argument, and not have swept them all off before they had occupied one half of the globe, or filled one tenth of the world with men. But our author is more than four thousand years too

late for his special pleading; for there is a precedent, as Peter shows in his Second Epistle, iii. 6, 7: "Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Again; his double pleading will not be admitted before the grand assizes of Heaven's court. First, he pleads that the earth cannot be destroyed by fire until the children of men occupy it and make proof of the resources it contains. Then, secondly, he pleads that as they have begun to make improvements, they ought to have a fair trial, until it becomes like the garden of Eden. And then, others, not so daring as himself, might plead that it would be a pity to destroy so innocent and happy a world as the garden of God. And thus the world would stand forever, and scoffers would gain their point.

I must acknowledge, that these arguments are the same as Voltaire, Tom Paine, and Ethan Allen, brought against the Bible, on this very topic. And little did I imagine, forty years ago, that I should read the same arguments in a sermon from an *orthodox* minister! But so it is. And as McKnight says concerning these scoffers, mentioned in 2 Pet. iii. 4, 5,—“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were

from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water,”—“they will be found in the church.” Now it has been proved true. He has mentioned but two texts. Psalm cxv. 16, “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men.” This is in the past tense; and the earth was given to Noah and his sons, and was divided among them. Gen. ix. 19, and x. 32: “These are the three sons of Noah: and of them was the whole earth overspread.” “These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.” The other texts which he has quoted are Gen. i. 28, and ii. 8, 9: “And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” “And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” This was before the fall—

was revoked by the curse—afterwards destroyed by the flood, and can have no possible bearing on the end of the present world. And a man's cause must be weak, indeed, to press such evidence to delay Christ's coming, or scoff at the burning day.

On page 14, section IV., he says, "An immediate judgment and dissolution of the world is not likely, inasmuch as the moral plans of God, so far as developed in the Scriptures, do not appear to be sufficiently accomplished to warrant the expectation of such a result." Now we may expect he will bring his proof from Scripture; for to them he has at last appealed. First, he has brought Matt. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come." And from this text, without any other proof, he argues, "that the world should be evangelized," and then says,—"how long the world shall continue in this state, enjoying the blessings of the gospel, ere the end shall come, the passage does not inform us." Is it possible for a man to make a greater blunder than our author has, in his assertion on this text? First, he asserts that the text proves the evangelizing of the world, which is not true; and then declares the text does not inform us when the end shall come, when the text does tell us, distinctly, "*then shall the end come.*" If men are thus permitted to wrest

the Scriptures from their plain and obvious meaning, I can tell the writer it would be of no manner of use to evangelize the world; for they would be like those converts which Christ accused the Pharisees of encompassing sea and land to make.

His second proof is Gen. iii. 15, which he says "was made to the mother of mankind," and was the earliest promise of a Savior: "The seed of the woman shall bruise the serpent's head." If our writer will take the pains to look into his Bible, he will find another blunder;—this *promise* to the serpent *was a curse*, instead of a promise, denounced against *the serpent*, and will be fulfilled when Christ shall come, and destroy death and him that has the power of death, that is, the devil, in the resurrection of his people. This is no proof that the end of the world is not yet.

Then he says, page 16, "Take the repetition of this promise, (curse on the serpent,) as made to Abraham," Gen. xxviii. 14: "In thee, and in thy seed, shall all the families of the earth be blessed." How this can be called a "repetition" of the curse, is more than I can tell. The first is denouncing the destruction of the power of the serpent; the other is a promise of salvation to all who would believe, whether Abraham's natural seed or Gentiles, if they had the faith of Abraham; which was fulfilled to the chil-

dren of Israel, when they entered the land of Canaan, and to the Gentiles when Paul preached. See Gen. xxviii. 15; Josh. xxiii. 14; Gal. iii. 8, 9, 16—18. And, as this promise to Abraham has been fulfilled, how can our author say, on this promise, "The end is not yet." Does he suppose all the families of the earth are to be saved, and every individual in all families? Why not be a Universalist, and openly advocate the doctrine? Or does he mean that in one age of the world all men will be saved? Let him read John's explanation, Rev. v. 9, 10: "Out of every kindred, and tongue, and people, and nation;" not *all* of every kindred, &c., nor *all* of one age. It is not so stated; and I am ashamed of such preachers, who can, and do, pretend to prove anything they please from some texts, and that nothing can be proved from others, let them be ever so plain.

His next quotation is from Numbers xiv. 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." If he will read the connection, he will see, if he has eyes to see, that this text alludes to the children of Israel entering the land of Canaan, and is a type of the glorified state of the righteous in the New Jerusalem; according with his own rule, on page 16, "*that both the threatenings and the promises of God extend across the gulf into the future and eternal state, and there receive their full accom-*

plishment." And this he says is true in a great many instances. Here, then, we have one instance, proved by Paul, 1 Cor. x. 11: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." This, then, does not hinder the end of the world.

His next proof, page 17, is Psalms ii. 8—12; and then his reasoning is as follows: "This also is, manifestly, a part of the present economy of the world. It is to take place while there are 'kings' and 'judges of the earth;' while men exist in nations, as now. But this state of things has never yet been realized. The heathen, and the uttermost parts of the earth have never yet been subject to Christ, in the sense here intended. The kings and judges, as a body, have not yielded the homage required of them; they have not been wise, but in a few instances; they have not been instructed; they have not served the Lord, nor kissed the Son. Christ has not yet, in any respect, exercised his strong and full dominion in all the earth, overpowering whatever opposes his reign. The world must, therefore, yet continue to give time for the carrying out of this great branch of the plan of God. 'The end is not yet.' " If this is sound reasoning, then surely I cannot understand reason. Must the heathen, kings and judges of the earth, be all subject to Christ, wise, instructed, pay hom-

age, serve the Lord, kiss the Son, &c., before God can dash them to pieces? Surely, if they do this, God will not dash them to pieces; and this is the very reason why all worldly kingdoms are dashed to pieces,—because Christ cannot take possession of his inheritance, cannot reign on earth, until he has destroyed the sinners out of it. Read the thirty-seventh Psalm, and the thirty-fourth verse in particular. When the kings and the wicked are cut off, then the righteous will inherit the earth. And that is, the end of Noah's earth, as the flood was the end of Adam's earth; and this is to be done by fire, as that was by water. 2 Peter iii. 7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Where, then, has our author brought any proof that the kingdoms may not be dashed to pieces within two years. Presumptuous man! to say "The end is not yet."

He then quotes Psalm lxxii. 11, 17: "All kings shall fall down before him; all nations shall serve him; all nations shall call him blessed." If this has not been already, it surely cannot be until after the resurrection; for tares and wheat must grow together until the harvest, and the harvest is the end of the world. But, says our author, "These things are to take place in the present world, while men exist as nations, while kings reign."

How ignorant this man must be of his Bible! Are there no nations and kings in the New Jerusalem and new earth? Are men annihilated after the resurrection? Let us see what God says about it. Rev. xxi. 24, 26: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it." And this in the New Jerusalem and eternal state. There are nations walking, and kings of the earth bringing their glory and honor into it. Here, then, will the seventy-second Psalm be literally fulfilled; but the end of the present world must come first. No proof yet.

The next proof he brings is from Isa. ii. 4: "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." He is very careful not to mention the connection of the text, where the time is particularly mentioned when the "law shall go forth out of Zion, and the word of the Lord from Jerusalem." This was literally fulfilled at Jerusalem, at the time the gospel was first sent out to the Gentiles. Christ forbade his followers to use carnal weapons; and this was the law of the gospel; and all the true followers of Christ, who have walked in his

paths, have refused to learn war any more, both among Jews and Gentiles. "Nation shall not lift up sword against nation," does not mean the wicked nations of the earth; for Christ teaches, in the twenty-fourth of Matthew, that there will be wars and rumors of wars to the end of the world. And Micah, iv. 5, where the same prophecy is given, says, "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." And we are positively and distinctly taught, in Rev. xvi. 14-16, of the battle of the kings and the whole world, at the very time Christ will come. So here our author has failed of proving that the end of the world cannot come yet. What next will he bring?

The Jew, the Jew! Well, what of the Jew? "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi. 10. But who is Israel, after the Jewish dispensation ended? And if, as our author argues, it is yet to be fulfilled, then it is under the gospel dispensation, and Israel is the elect of God, both among Jew and Gentile; for they are all included in unbelief, that God might have mercy upon all. But who are the Israel now? Let Paul answer. Rom. ix. 6-8; "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all

children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Who, then, will be gathered, as the prophet Jeremiah has said? Let Caiaphas, the Jewish high-priest, answer. John xi. 52: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." I say, he fails in one point; that is, to prove that the Jews are all to be converted. If he will prove this, I will pledge myself to prove universal salvation by the same rule; for we are told that "they shall bow down their back always." But even suppose they are all to be saved, then what rule have we to suppose that it is the Jews that live in one age, to the exclusion of every other age? Surely this would be all conjecture. See the prophet Isaiah, lxi. 15: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." And Paul tells us that he is not a Jew that is one outwardly; but he is a Jew that is one inwardly; circumcision is of the heart, &c. So we see that, when the fulness of the Gentiles be come in, then all the true Israel of God will be saved; for the Jew is no more nor less than a Gentile now; he can be saved with the Gentile, if he continues not in unbelief, but has no promise without the Gentile.

His next quotation is from Isaiah lii. 8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion." This text was evidently fulfilled in the days of the apostles, when there was but one sect, one faith, one Lord, and one baptism. See Acts iv. 32: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." He then quotes Isaiah xi. 13,—"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not vex Judah, and Judah shall not vex Ephraim,"—to prove the end cannot come yet. This text speaks of the gospel day, when the Jew and Gentile would flow together to the gospel ensign, and was fulfilled near 1800 years ago. So with all the texts he has quoted under this head: some of them were fulfilled in the apostolic age, and some of them will be in the glorified state of the church, after Christ shall come the second time. Such descriptions as Isa. xi. 6—9, xxv. 7, xxx. 26, have all been realized under the gospel dispensation, and are figurative language, showing the different dispositions of men, and the uncultivated minds of barbarous nations, civilized and christianized under the influence of the gospel. See, in history, how

barbarous nations of Europe, America, and islands of the sea, become tame and civil through the influence of the gospel. See how easily the wolfish disposition of a Saul can be changed to that of a lamb.

But one thing let me say: it is but right to believe that all those prophecies which we find in the Old Testament, having reference to the gospel period, cannot have a general reference to all men, as our author seems to suppose; for they would contradict plain prophecies in the New, such as Matt. xiii. 37—42; Matt. xxiv; 1 Thess. v. 1—9; 2 Thess. 1st and 2d chapters; 1 Tim. iv. 1—3; 2 Tim. iii. 1—13, also iv. 1—4; James v. 1—10; 2 Peter, 2d and 3d chapters. Also Jude, and the whole book of Revelation, give us a very different picture from what our author has given us, down to the end of the world. Reason would teach any man that, if it was a pentecost day all around the world, and all the families of the earth and all nations were blessed; the earth become as the garden of Eden; all kings fall before the Son and kiss him, all the judges of the earth serve him; all swords be beaten into ploughshares, and all spears into pruning-hooks; all Jews be converted, with the fulness of the Gentiles; all *religious teachers* see eye to eye, and all denominations hold the truth in harmony; the wolf dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young

lion, and the fatling together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den; they shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;—if this were literally all to be true, God would not destroy the earth; for there would be no occasion for it.

But let us look on the other side of this picture. Truth is what we want. Isa. xxiv: 17—23: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And

they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." This is before the glorious reign, and the earth and inhabitants thereof are burned and few men left. See verse 6.

See, also, Isa. xxx. 27—30: "Behold, the name of the Lord cometh from afar, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones." This is also to be done, in the very day when he "bindeth up the breach of his people, and healeth the stroke of their wound."

Isa. xxxiv. 1—9: "Come near, ye nations,

to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.²² This is the year of release

and day of vengeance, and when the heavens pass away. There can be no happy time before this.

Isa. xxviii. 14—22: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth

as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." This passage is evidently talking to just such men as our author, who has made a covenant with death, and lies his refuge, and can put judgment off more than 365,000 years.

Isa. lxvi. 15, 16: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." When this takes place, then, and not till then, will Zion be comforted, as all must see, who are not crying "peace and safety, when sudden destruction cometh." Read the context.

Micah i. 2-5: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob

is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?" This must come, before any happy time can come; for it is poured upon the earth for the transgression of Jacob and Israel, in Samaria and Jerusalem; which has not yet been done.

Nahum i. 5-7: "The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." In this passage, too, the earth and wicked are burnt, when the righteous are delivered.

Hab. ii. 12-14: "Wo to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, is it not of the Lord of hosts, that the people shall labor in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Here we see the people building a city with blood, and laboring in the very fire, before the knowledge of the glory of God shall fill the earth. This is plain, and helps explain Isaiah.

Zeph. i. 14—18: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." (Please read to verse 18.) Our Savior seems to allude to this prophecy, Luke xxi. 25—6; James, also, v. 1—9. Peter likewise, in his 1 Epis. iv. 7: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Can these prophecies be all true, and that day be more than 365,000 years off? Surely, my impenitent friend, you cannot, you will not put any dependence on such expositions as these.

Mal. iv. 1—3: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts." In this text the proud and wicked are all to be consumed, before the righteous will go forth, and grow up; or before Christ will make up his jewels, and then we shall discern between the righteous and wicked. Of course, tares and wheat will grow together until the harvest, "and the harvest is the end of the world."

On page 22, he inquires, "What is the evidence that Nebuchadnezzar's dream reaches to the end of all worldly kingdoms?" I answer, the dream itself teaches it; and I hope he will read Daniel ii. 35 and 44: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." If all these kingdoms are broken to pieces and carried away and no place found for them, will it not be the end of them? Let our author take notice that the stone smote the image upon the feet and toes; and the ten toes are ten kings; see verses 41 and 42. See also Dan. vii. 24: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings."

On the next page, 23, he admits that the last kingdom includes the papal power; and then inquires, "But what is there in all this that has explicit reference to the final judg-

ment and end of the world?" If he will candidly read Daniel vii. 9—14, he will find the "thrones cast down;" also the Ancient of days sitting in judgment, thousands of thousands and ten thousand times ten thousand standing before him; the judgment did sit, and the books were opened; the body of the papal beast given to the burning flames; the Son of man coming in the clouds of heaven, and an everlasting kingdom given to Jesus Christ.

If this is not a judgment, it would be in vain for any man to prove one by any passage in the Bible. The writer seems to argue that the *end of the world* is the annihilation of it. But we believe no such thing; the globe will endure forever. Ps. lxxvii. 69. The saints will inherit it forever; they will never be removed. See Psalm xxxvii. Also, more than nine tenths of our best theologians admit this earth is to be given to Christ and the saints forever. Then of course it is an everlasting kingdom; and of course destroys his millennium root and branch; for the end of Daniel's vision carries us to the eternal kingdom, under the whole heaven, and this by his own concession. Will the Roman kingdom or papal beast exist 365,000 years yet, making war against the saints and prevailing over them? Does the "time, times and a half," include so long a time? Every man of sense will say, no. How unfortunate will that people be, who have

such a teacher in the day of His appearing! and how blind must that man be, who does not understand the nature, nor time of the judgment! Eccl. viii. 5: "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment."

Were I to follow this writer through all his darkness, in his discourse on prophetic time, I should be as wicked as Nehemiah would have been, to have left building the walls, to confer with Sanballat and others; he seems to deny, and then admit, and is perfectly in a confused Babel state. And I must confess, after reading his work, I arose from the task with not a single idea that could be called clear or distinct, or any sentence which might help to convert an infidel or enlighten a skeptic.

It is wholly a piece of wild conjecture; his text is perverted, and Daniel's vision darkened, and obscurity and doubt thrown upon the minds of all who hear, or read his work. His chief aim appears on the face of his work, to "cry peace and safety," and to say, "My Lord delayeth his coming." The work is calculated to make more infidels than a Tom Paine and Ethan Allen put together. His text, Matt. xxiv. 14, "And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come"—is made to say: "This gospel of the kingdom shall

evangelize all nations, and then the end shall *not* come until 365,000 years." This must be the fair and legitimate conclusion drawn from his sermon. Who but an infidel, or skeptic, can subscribe to this construction of the text? Again: all the passages of Scripture which he brings as proof of his subject, are made to be as elastic as India rubber, to contract, or expand, as this day dreamer shall dictate. One moment Daniel's vision includes not papacy; the next it is the last part of Daniel's kingdom. One time the Roman kingdom is made to end when the gospel began; then again it is carried far into the future. Every step the writer takes, he involves himself in an impenetrable veil of darkness; and if any man can tell what he does believe concerning the "glorious appearing of the great God, and our Savior Jesus Christ," he is much more fortunate than I can be. One thing I am certain of by his own concessions; he is neither watching, nor looking for it, nor loving it; and if he prays, "Thy kingdom come," it is parrot-like; having no definite idea of his own meaning. He is blind, leading the blind; and if Christ should come, he must be overtaken as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Letter to the Hon. Secy of the Navy

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed purchase of the schooner "Albatross" for the service of the Navy. I am very glad to hear that the Government is so much interested in the improvement of our naval armament. I am sure that the "Albatross" will be a valuable addition to our fleet. I have no objection to the purchase of the vessel, and I am sure that the Government will be well satisfied with the result. I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

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